

THE  
**LATON'S DIRECTOR;**  
 FOR THE  
**CHURCH SERVICE**  
 ON  
 SUNDAYS AND HOLY DAYS,  
 For the **YEAR** of our **LORD**  
 MDCCXCI.



BEING THE TRIED AFTER LEAP YEAR.

TO WHICH IS ADDED

An EXPLANATION of the Principal FEASTS,  
 COLOURS of the CHURCH, the Proper PSALMS  
 at VESPERS and COMPLIN, TIMES FOR GAIN-  
 ING INDULGENCES, OBITUARY, and NEW  
 YEAR'S GIFT.

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Dominical Letter	B.	Ascension Day	<i>June</i> 2
Epact	25	Whit Sunday	— 12
Septuagesima	<i>Feb.</i> 20	Corpus Christi	— 13
Ash Wednesday	<i>Mar.</i> 9.	Sundays after Pentecost	13
Easter Sunday	<i>Apr.</i> 24.	Advent Sunday	<i>Nov.</i> 27

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**By Permission.**

L O N D O N :

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## E X P L A N A T I O N.

**A** P. *signifies* Apostle; App. Apostles; Mart. Martyr; MM. Martyrs; B. Bishop; Conf. Confessor; Dr. Doctor; Virg. Virgin; Wid. Widow; K. King; Qu. Queen.

Doub. *signifies* double; semid. semidouble; simp. simple; *white, red, &c.* in Italic, denote the colour of the Ornaments of the Day; Feria, is a day for which no Saints Office is appointed. Com. *signifies* Commemoration. Festivals of Obligation are in Capitals.

Paschal time begins on Holy Saturday, and continues to the first Vespers on the Eve of Trinity Sunday.

As to the colours used in priestly Ornaments in the church Service, the *white* is used on the Feasts of our Lord, of the blessed Virgin, and of all the Saints who are not Martyrs. The *red* is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The *purple* or *violet*, which is the penitential colour, is used on all the Sundays and Ferias of Advent, and of the penitential time from Stepetuagefima till Easter; as also on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is used on all Sundays and Ferias from Trinity-Sunday to Advent exclusively, and from the Octave of the Epiphany to Septuagefima exclusively, whenever the Office is of the Sunday; but in the Paschal time the *white* is used. The *black* is used on Good-Friday, and in Masses of *Requiem* for the Dead, which may be said on any day which is not a Sunday or a Double, except the days from Palm-Sunday to Low-Sunday; and during the Octaves of the Epiphany, of Pentecost and of Corpus Christi.

## O B S E R V A T I O N.

That the Pages in the following Table correspond to the New Edition of the VESPERS BOOK 1790, printed by J. P. COGHLAN, price only *Three Shillings*—Which beside taking in the New Saints—contains the whole Vespers and Completorium for the Year—the Ordinary of the Mass, with all the Preface—Litanies, Hymns, Antiphons and Psalms at Benediction—the Exurget and Litany of the Saints for Rogation Day



St. Mark, and for Family Evening Devotion. To which is added, an Examen of Conscience—the proper authorized Prayers to be recited before any of the Hours of Divine Office—and Instructions for Vespers with a Table and Calendar, paged so as to assist the Pious who desire to accompany the Church in divine Harmony, yet does not exceed in length and breadth the size of a large card.

#### AT VESPERS OR EVENING OFFICE.

The following Psalms are used on **SUNDAYS**, page 63, when no Feast occurs. Psalm cix Dixit Dominus, 64. cx Confitebor, 66. cxxi Beatus Vir, 68. cxii. Laudate Pueri, 70. cxiii. In Exitu Israel 71. Luke i. 77, Magnificat.

*On the FEASTS of APOSTLES* 229.—At first Vespers are used the four first Psalms; but instead of the Fifth. Psalm cxvi. Laudate Dominum omnes Gentes 171, and in the second Vespers are said the Psalm cix. Dixit Dominus, 64. cxii. Laudate pueri Dominum, 70. cxv. Credidi propter, 232. cxxv. In convertendo Dominus 234. cxxxix Domine probasti me, 235.

*On the FESTIVAL of one or more MARTYRS, also on the FEAST of ALL SAINTS*, 252.—At first Vespers the Psalms are as on Sundays, except the last, which is Psalm cxvi. Laudate Dominum omnes 171. In the second Vespers as the first, only instead of the last Psalm cxv. Credidi propter quod, 232.

*On the FEAST of a CONFESSOR and BISHOP* 259.—In the first Vespers the Psalms are as on the Sundays, except the last, which is Psalm cxvi. Laudate Dominum omnes, 171. The second Vespers as the first, except the last, which is Psalm cxxxi. Memento Domine David, 260.

*On the FEASTS of a CONFESSOR not a BISHOP* 268.—The Psalms at the first and second Vespers are the same as in the first Vespers of Confessors and Bishops.

*On the FEASTS of the B. V. MARY*, 272.—And also of Virgins and Widows; the Psalms in the first and second Vespers are, Psalm cix, Dixit Dominus, 64. cxii, Laudate pueri Dominum, 70. cxxi. Lætatus sum in his, 221. cxxvi. Nisi Dominus ædificaverit, 223. cxlvii, Lauda Jerusalem Dominum 224.

*On the FEASTS of St. MICHAEL and all ANGELS* 564.—In the first Vespers are Psalms, common for Sundays, except the last Psalm cxvi, Laudate Dominum omnes gentes the 171.

and in the second Vespers, Psalm cxxxvii. Confitebor, &c, 417.

*On the DEDICATION of a Church, 282.*—The Psalms in the first and second Vespers are the same as on Sundays, except the last, which is Psalm cxlvii, Lauda Jerusalem Dominum 224.

*On CHRISTMAS DAY, 302.*—In the first Vespers as on the Feasts of Confessors not Bishops, and in the second Vespers, cix, Dixit Dominus, 64. cx. Confitebor tibi Domine, 66. cxi. Beatus vir, 68. cxxix, De profundis, 306. cxxxi, Memento Domine David, 260.

*On the EPIPHANY, EASTER and WHIT-SUNDAYS, 330.* The Psalms are as on Sundays.

*On the ASCENSION of our LORD 170*—The four first Psalms as for Sundays, but instead of the last, Psalm cxvi, Laudate Dominum omnes 171.

*On the FEAST of CORPUS CHRISTI 190.*—Psalm cix, Dixit Dominus, 64. cx. Confitebor, 66. cxv. Credidi propter, 228. cxxvii. Beati omnes qui, 191. cxlvii. Lauda Jerusalem, 192.

*VESPERS for the DEAD, 601*—Psalm cxiv, Dilexi quoniam 601. cxix. Ad Dominum, 603. cxx. Levavi oculos 604. cxxix. De profundis 606. cxxxvii. Confitebor tibi 607. —And concludes with Pf. l. Miserere mei Deus, 659.

*At COMPLIN, or NIGHT OFFICE 86.*—Psalm iv. Cum invocarem, 90. xxx. In te Domine, 91. xc. Qui habitat 92. cxxxiii. Ecce nunc benedicite, 95. Luke ii. Nunc demittis, 98. Benediction, 635. Psalm cxvi. Laudate Domine omnes Gentes, 637. Psalm lxvi, Deus Misereatur, 637. Miserere mei Deus, 659. Psalm xix. Exaudiet for the King Mis. Pf. 55.

*The Suffrages, 79, or common Commemorations of our blessed Lady, of S S. Peter and Paul, of the Patron Saint and the Prayer for Peace, are recited after the Prayers or Prayers of the Day, in the Vespers of all Sundays, and other Days that are not Double, or within Octaves, excepting the time of Advent, and from Passion Sunday till Trinity-Sunday.*

● signifies New Moon.

D First Quarter.

☉ Full Moon.

☾ Last Quarter.

1791. ✠ JANUARY, 31 Days.

- 27 1 Saturday **T**HE CIRCUMCISION of our Lord, doub of second class, *white*. Vesp of the Feast, com of S, Stephen, abstinence.
- 28 2 SUNDAY (*vacant*) Octave of S. Stephen, doub, *red*. Vesp of him to the little Chapter, then of the Octave of S. John, com of S, Stephen, S. Thomas, and of Holy Innocents, *white*.
- 29 3 Mond. Octave of S John, doub, *white*.
- 4 Tues. Octave of Holy Innocents, doub, *red*.
- 4,33 1 5 Wedn. Octave of S. Thomas B. M. doub, *red*.
- 2 6 Thurs. The EPIPHANY of our Lord, doub of first class with an Octave, *white*. Vesp of the Feast.  
*The Indulgence ends.*
- 3 7 Frid. Of the Octave semid, *white*, abstinence.
- 4 8 Sat. Of the Octave semid, *white*, abstinence.
- 5 9 SUNDAY within the Octave semid, *white*. Vesp of it, com of the Octave.
- 6 10 Mond. Of the Octave semid, *white*.
- 7 11 Tues. Of the Octave semid, *white*.
- 5,38 12 Wedn. Of the Octave semid, *white*.
- 9 13 Thurs. The Octave-day, doub, *white*.
- 10 14 Frid. S Hilary B. Conf semid, *white*, abstinence.
- 11 15 Sat. S. Paul first Hermit Conf doub, *white*, abstin.
- 12 16 SUNDAY second after Epiphany. The Holy Name of Jesus doub of second class, *white*. Vesp of the Feast, com of S Anthony, and of the Sunday.
- 13 17 Mond. S Anthony Abb Conf. doub, *white*.
- 14 18 Tues. S Peter's Chair at Rome, great doub, *white*.
- 15 19 Wedn. S Wolsan B. of Worcester and Conf. doub *white*.
- 5,48 20 Thurs. SS Fabian and Sebastian MM. doub, *red*.
- 17 21 Frid. S Agnes V M. doub, *red*, abstinence.
- 18 22 Sat. SS Vincent and Anastasius MM. semid, *red*, abst.
- 19 23 SUNDAY, third after Epiphany, *green*. Vesp of the Sunday, com of S Timothy.
- 20 24 Mond, S Timothy BM. semid, *red*.
- 21 25 Tues. Conversion of S Paul, great doub, *white*.
- A 3
- 22 26 Wedn.

22 26 Wedn. S Polycarp BM. *femid, red.*

7, 13

27 Thurs. S John Chrysostom B. C. Dr. *doub, white.*

24 28 Frid. S Marcellus PM. (from Jan. 16.) *femid, red, abstinence.*

25 29 Sat. S Francis de Sales B. Conf. *doub, white, abst.*

26 30 SUNDAY fourth after Epiphany, *green.* Vesp of S. Peter, com of the Sunday, *white.*

27 31 Mond. S Peter Nolasco Conf. *doub, white.*

FEBRUARY 28 Days.

28 1 Tues. S Ignatius BM. *femid, red.*

29 2 Wed. Candlemas day, *doub of second class.* Feast of Devotion, *white.* Vesp of the Feast, com of S Raymond, and S Blasius BM. After Complin, *Ave Regina.*

5 3 Thurs. S Raymond Conf. (from Jan. 23.) *femid, white.*

2 4 Frid. S Andrew Corsini B. Conf. *doub, white, abst.*

3 5 Sat. S Agatha VM. *doub, red, abstinence.*

4 6 SUNDAY fifth after Epiphany, *green.* Vesp of S Romuald, com of the Sunday, *white.*

5 7 Mond. S Romuald Abbot Conf. *doub, white.*

6 8 Tues. S John de Matha Conf. *doub, white.*

7 9 Wedn. S Martina VM. (from Jan. 30.) *femid, red.*

8 10 Thurs. S Scholastica Virg, *doub, white.*

3, 30

D 11 Frid. FERIA, *green, abstinence.*

10 12 Sat. Of our Lady, *white, abstinence.*

11 13 SUNDAY sixth after Epiphany, *green.* Vesp of Sunday com of S. Valentine.

12 14 Mond. S Valentine M. *simple, red.*

13 15 Tues. SS. Faustinus and Jovita MM. *simple, red.*

14 16 Wedn. FERIA, *green.*

15 17 Thurs. FERIA, *green.*

16 18 Frid. S Simeon BM. *simple, red, abstinence.*

7, 36

17 19 Sat. Of our Lady, *white, abstinence.*

18 20 SEPTUAGESIMA SUNDAY, *purple,* Vesp of Sunday.

19 21 Mond. FERIA, *purple.*

20 22 Tues. S Peter's Chair at Antioch, *great doub, white.*

21 23 Wedn. FERIA, *purple.*

22 24 Thurs.



- 22 24 Thurs. S Mathias Ap. doub of second class, *red*. Feast of Devotion. Vesp of him.
- 25 Frid. Feria, *purple*, abstinence.
- 2, 27
- 24 26 Sat. Of our Lady, *white*, abstinence.
- 25 27 SEXAGESIMA SUNDAY, *purple*. Vesp of the Sund.
- 26 28 Mond. Feria, *purple*.

## MARCH 31 Days.

- 27 1 Tues. S David, B. Conf. and Patron of Wales, doub, *white*.
- 28 2 Wedn. S Chad, B. of Litchfield, and Conf. doub, *white*.
- 29 3 Thurs. Feria, *purple*.
- 4 Frid. S Casimire Conf. semid, *white*, abstinence.
- 8, 28
- 1 5 Sat. Of our Lady, *white*, abstinence.
- 2 6 QUINQUAGESIMA SUNDAY, *purple*. Vesp of S Thomas of Aquin, com of the Sunday, and of Ss Perpetua, &c. MM. *white*.
- 3 7 Mond. S Thomas of Aquin Conf. Dr. doub, *white*.
- 4 8 Tues. S. Felix B. and Conf. doub, *white*.
- 5 9 Ash Wednesday, *purple*, fast.
- The Fast of Lent to be continued till Easter, on all Days but Sundays, and on Sundays, abstinence.
- 6 10 Thurs. Forty MM. semid, *red*.
- 7 11 Frid. S John of God Conf. doub, *white*.
- 8 12 Sat. S. Gregory P. C. Dr. doub, *white*.
- 1, 59 The Indulgence begins.
- 9 13 SUNDAY first of Lent, *purple*. Vesp of S Frances, com of the Sunday, *white*.
- 10 14 Mond. S Frances of Rome Wid. (from March 9) doub, *white*.
- 11 15 Tues. Feria, *purple*.
- 12 16 Wedn. Ember-Day, *purple*.
- 13 17 Thurs. S Patrick B. Conf. and Ap. of Ireland, semid, *white*.
- 14 18 Frid. Ember-day, *purple*.
- 15 19 Sat. S. Joseph Conf. doub of second class, *white*.  
Feast of Devotion, and Ember-day.
- 16 20 SUNDAY second of Lent, *purple*. Vesp of S Bennet, com of the Sunday, *white*.  
The Indulgence ends.

- 17 21 Mond. S Bennet Abbot and Conf. doub, *white*.  
 18 22 Tues. S Cuthbert B. of *Lindesfarne*, and Conf. (from  
 March 20) doub, *white*.  
 19 23 Wedn. Feria, *purple*.  
 20 24 Thurs. Feria, *purple*.  
 21 25 Frid. ANNUNCIATION of the B. Virg: doub of  
 second class, *white*.  
 ☾ 26 Sat. Feria, *purple*.  
 10, 52  
 23 27 SUNDAY third of Lent, *purple*. Vesp of the Sunday.  
 24 28 Mond. Feria, *purple*.  
 25 29 Tues. Feria, *purple*.  
 26 30 Wedn. Feria, *purple*.  
 27 31 Thurs. Feria, *purple*.

## A P R I L 30 Days.

- 28 1 Frid. Feria, *purple*.  
 29 2 Sat. S Francis of Paula, Conf. doub, *white*.  
 12, 41  
 ● 3 SUNDAY fourth of Lent, *purple*. Vesp of S Isidore  
 com of the Sunday, *white*.  
 1 4 Mond S Isidore B. C. Dr. doub, *white*.  
 2 5 Tues. S Vincent Ferrerius Conf. doub, *white*.  
 3 6 Wedn. S Richard B. of *Chichester*, and Conf. (from  
 April 3.) doub, *white*.  
 4 7 Thurs. Feria, *purple*.  
 5 8 Frid. Feria, *purple*.  
 6 9 Sat. Feria, *purple*.  
 7 10 PASSION SUNDAY *purple*. Vesp of S. Leo, com  
 the Sunday, *white*.  
 D 11 Mond. S. Leo P. C. Dr. doub, *white*.  
 5, 17  
 9 12 Tues. Feria, *purple*.  
 10 13 Wedn. S. Hermengild M. semid, *red*.  
 11 14 Thurs. Feria, *purple*.  
 12 15 Frid. The Sorrows of the B. Virg. great doub, *white*.  
 13 16 Sat. Feria *purple*.  
*The Indulgence begins.*  
 14 17 PALM SUNDAY, *purple*. Vesp of the Sunday.  
 ☉ 18 Mond. Feria *purple*.  
 4, 48  
 16 19 Tues. Feria, *purple*.

- 17 20 Wedn. Feria, *purple*. In the Afternoon, Tenebræ.  
 18 21 Maundy-Thursdai, doub of first class, *white*. In the  
 Afternoon, Tenebræ, *purple*.  
 19 22 Good Fridy, doub of first class, *black*. In the After-  
 noon, Tenebræ, *purple*.  
 20 23 Holy Saturday, doub of first class, *white*. After Com-  
 plin, the *Regina Cæli*. Feast of Devotion, being  
 S George.

*Here begins the Paschal Time.*

- 21 24 EASTER SUNDAY doub of first class, with an  
 24 47 Octave, *white*. Vesp of the Feast.  
 25 EASTER MONDAY, doub of first class, *white*. (The  
 Litanies, *purple*.) Vesp of the Feast.  
 26 Easter-Tuesdai, doub of first class, *white*. Feast of De-  
 votion. Vesp of the Feast.  
 27 Wedn. Of the Octave semid, *white*.  
 28 Thurs. Of the Octave semid, *white*.  
 29 Frid. Of the Octave semid, *white*, abstinence.  
 30 Sat. Of the Octave semid, *white*, abstinence.

M A Y 31 Days.

- 1 LOW SUNDAY doub, *white*. Vesp of the Sunday  
 com of S. Athanasius.

*The Indulgence ends.*

- 2 Mond. S Athanasius B.C. Dr. doub, *white*.  
 3 Tues. Finding of the Crofs, doub of second class, *red*.  
 Feast of Devotion. Vesp of the Feast, com of S Monica.  
 4 Wedn. S Monica, Wid. doub, *white*.  
 5 Thurs. S Catherine of Siena V. (alias April 30,) doub  
*white*.  
 6 Frid. S John Evang. before the Latin Gate, great  
 doub, *red*, abstinence.  
 7 Sat. S Stanislaus B.M. doub, *red*, abstinence.  
 8 SUNDAY second after Easter. Apparition of S. Mi-  
 chael, great doub, *white*. Vesp of the Feast, com of S  
 Gregory, and of the Sunday.  
 9 Mond. S Gregory Nazianzen B.C. Dr. doub, *white*.  
 10 Tues. S Antoninus B. Conf. semid, *white*.  
 11 Wedn. S Pius V P. Conf. (al. May 5.) doub, *white*.  
 12 Thurs. SS Nereus, Achilleus, &c. M.M. semid, *red*.

11 13 Frid.

- 11 13 Frid. S George M. (from April 23.) doub of first class, *red*, abstinence.
- 12 14 Sat. S Mark Evang. (from April 25.) doub of second class, *red*, abstinence.
- 13 15 SUNDAY third after Easter, *white*. Vesp of the Sunday, com S Ubaldus.
- 14 16 Mond. S Ubaldus B. Conf, semid, *white*.
- 17 17 Tues. S Paschal Baylon Conf. doub, *white*.
- 12,44
- 16 18 Wedn. S Venantius M. doub, *red*.
- 17 19 Thurs S Dunstan Abp. of Canturbury, and Conf. doub, *white*.
- 18 20 Frid. S Bernardin, Conf. semid, *white*, abstinence.
- 19 21 Sat. S Peter Celestine P and Conf. doub *white*, abst.
- 20 22 SUNDAY fourth after Easter, *white*. Vesp of S Philip and James App, *red*.
- 21 23 Mond. SS Philip and James App. (from May 1) doub of second class, *red*.
- 22 24 Tues. S. Anselm BC. Dr. (from April 21.) doub, *white*.
- 6.30
- 23 25 Wed. S Aldelm B. of Salisbury, and Conf. doub, *white*.
- 24 26 Thurs. S Augustin, Ap of England, B and Conf. doub of second class, with an Octave, *white*.
- 25 27 Frid. S Philip Neri Conf. doub, *white*, abstinence.
- 26 28 Sat. S Fidelis M. (from April 24.) doub, *red*, abst.
- 27 29 SUNDAY fifth after Easter, *white*. Vesp of S Peter M. com of the Sunday, of the Octave, and of S. Felix B. M. *red*.
- 28 30 Mond. S Peter M. (from April 29) doub, *red*. Rogation-day, (Litanies *purple*,) abstinence.
- 29 31 Tues. Of the Octave, semid, *white*. Rogation-day (Litanies *purple*) abstinence.

## J U N E 30 Days.

- 1 Wedn. Of the Octave, semid, *white*. Rogation-day and Vigil of the Ascension (Litanies *purple*) abstinence.
- 9,14
- 1 2 Thurs. ASCENSION DAY doub of first class, with an Octave, *white*. Vesp of the Feast, com of the Octave day of S. Augustin, and of S Mary Magdal of Pazzi.
- 2 3 Frid. S Mary Magdal of Pazzi V. semid, *white*, abst.
- 3 4 Sat. Of the Octave semid, *white*, abstinence.

4 5 SUNDAY



- 4 5 SUNDAY within the Octave, *white*. Vesp of S. Norbert, com of the Sunday, and of the Octave.
- 5 6 Mond S Norbert B. and Conf. doub, *white*.
- 6 7 Tues. Of the Octave, semid, *white*.
- 7 8 Wed. S William Abp of York and Conf. doub, *white*
- 8 9 Thurs. Octave day of the Ascension, doub, *white*.

- 442 9 10 Frid. S Margaret Q of Scots Wid. semid, *white*, abst.
- 10 11 Sat. Whitsun eve, semid, *red*, fast.

*The Indulgence begins.*

- 11 12 WHIT SUNDAY doub of first class with an Octave, *red*. Vesp of the Feast.
- 12 13 WHIT-MONDAY doub of first class, *red*. Vesp of the Feast.
- 13 14 Whit-Tuesday doub of first class, *red*. Vesp of the Feast, Feast of Devotion.
- 14 15 Wedn. Of the Octave semid, *red*. Ember-day, fast.
- 143 16 Thurs. Of the Octave semid, *red*.
- 16 17 Frid. Of the Octave semid, *red*. Ember-day, fast.
- 17 18 Sat. Of the Octave semid, *red*. Ember-day, fast. After Vesp the *Salve Regina*.

*Here ends the Paschal Time.*

- 19 TRINITY SUNDAY doub of second class, *white*. Vesp of the same, com of S Barnabas, of the Sunday, and of S. Silverius B. M.
- 20 Mond. S. Barnabas Ap. (from June 11.) greater doub, *red*.
- 21 Tues. S John Conf. (from June 12 ) doub, *white*.
- 22 Wedn. S Alban M. great doub, *red*.

- 23 Thurs. CORPUS CHRISTI doub of first class with an Octave, *white*. Vesp of the same, com of S John Bapt.
- 24 Frid. Nativ. of S John Bapt. doub of first class with an Octave, *white*. Feast of Devotion. Vesp of him, com of S William, and of the Octave of CC. abstinence.
- 25 Sat. S. William Abb. and Conf. doub, *white*. absti.
- 26 SUNDAY within the Octave, and second after Pentecost. SS John and Paul MM doub, *red*. Vesp of them, com of the Sunday, of the Octave of CC, and of S. John Bapt.
- 27 Mond. Of the Octave of CC, semid, *white*.

27 28 Tues.

- 27 28 Tues. *Vigil*. Of the Octave semid, *white*, fast.  
 28 29 Wedn. SS PETER and PAUL App doub of first  
 class with an Octave, *red*. Vesp of them, com of the  
 Octave of CC; as at first Vesp.  
 29 30 Thurs. The Octave-day of CC doub *white*.

- 1 Frid. Octave-day of S John Bapt. doub, *white*, abst.  
 2 Sat. Visitation of the B. Virgin, great doub, *white*, abst.  
 3 3 Sunday third after Pentecost, *red*. Vesp of S. Paul,  
 com of S Peter, and of the Sunday.  
 4 4 Mond. Commemoration of S Paul Ap (from June 30)  
 doub, *red*.  
 5 5 Tues. S Anthony of Padua Conf. (from June 13)  
 doub. *white*.  
 6 6 Wedn. The Octave-day of the App. doub, *red*.  
*The Indulgence ends.*  
 7 7 Thurs. Translition of S Thomas B.M. great doub, *red*.  
 8 Frid. S. Elizabeth Wid. semid, *white*, abstinence.  
 11,54  
 9 9 Sat. S Basil B.C. Dr. (from June 14.) doub, *white*, abst.  
 10 10 SUNDAY fourth after Pentecost, *green*. Vesp of S  
 Juliana com of the Sunday and of S Pius P. M. *white*.  
 11 11 Mond. S Juliana V. (from June 19.) doub, *white*.  
 12 12 Tues. S. John Gualbert Abb. and Conf. doub, *white*.  
 13 13 Wedn. S Anacleto P.M. semid, *red*.  
 14 14 Thurs. S Bonaventure B.C. Dr. doub, *white*.  
 15 Frid. S Swithun B. of Winchester, and Conf. doub  
 2,53 *white*, abstinence.  
 16 16 Sat. Our Lady of Mount Carmel. great doub, *white*, abst.  
 17 17 SUNDAY fifth after Pentecost. S Osmund B. of Salis-  
 bury, and Conf. doub, *white*. Vesp of him to the li-  
 Chapter, then of S Camillus, com of S Osmund,  
 the Sunday, and of SS Symphorosa, &c. MM.  
 18 18 Mond. S Camillus Conf. doub, *white*.  
 19 19 Tues. S Vincent of Paula Conf. doub, *white*.  
 20 20 Wedn. S Jerome Æmilian Conf. doub *white*.  
 21 21 Thurs. S Henry Emp. and Conf. (alias the 15.) semid  
*white*.  
 22 Frid. S Mary Magdalen, doub, *white*, abstinence.  
 10,58

- 23 23 Sat. *Vigil.* S Apollinaris B M. doub, *red*, abst.
- 24 24 SUNDAY sixth after Pentecost, *green*. Vesp of S. James Ap, *red*.
- 25 25 Mond. S James Ap. doub of second class, *red*. Feast of Devotion. Vesp of him, com of S Ann.
- 26 26 Tues. S Ann, great doub, *white*; Feast of Devotion.
- 27 27 Wedn. SS Soter and Caius PP. MM. (from April. 22) semid, *red*.
- 28 28 Thurs. SS Nazarius, &c. MM, semid, *red*.
- 29 29 Frid. S Martha V. semid, *white*, abstinence.
- 30 Sat. SS. Cletus and Marcellinus PP. MM. (from Apr. 26.) semid, *red*, abstinence.
- 12, 39 31 SUNDAY seventh after Pentecost. S Ignatius Conf. doub, *white*. Vesp of S Peter's Chains, com of S Paul, of S Ignatius, of the Sunday, and of the SS. Machabees, M M.

## AUGUST 31 Days.

- 2 1 Mond. S. Peter's Chains, great doub. *white*.
- 3 2 Tues. S Leo P. and Conf (from June 28,) semid, *wh*.
- 4 3 Wedn. The finding S Stephen the first M. semid, *red*.
- 5 4 Thurs. S Dominick, Conf. doub, *white*.
- 6 5 Frid. Our Lady ad Nives, great doub *white*, abst.
- 7 6 Sat. The Transfiguration of our Lord, great doub, *white*, abstinence.
- 5, 26 7 SUNDAY eighth after Pentecost. S. Cajetan, Conf. doub, *white*. Vesp of him, com of the Sunday, and of SS. Cyriacus, &c. MM.
- 9 8 Mond. SS Cyriacus, &c. MM. semid, *red*.
- 10 9 Tues. *Vigil.* Seven Brothers MM. (from July 10) semid, *red*.
- 11 10 Wedn. S Lawrence M. doub of second class, with an Octave, *red*. Feast of Devotion. Vesp of him, com of SS. Tiburtius, &c. MM.
- 12 11 Thurs. Of the Octave, semid, *red*.
- 13 12 Frid. S Clare Virg. doub, *white*, abstinence.
- ① 13 Sat. *Vigil.* Of the Assumption, *purple*, fast.
- 11, 37 *The Indulgence begins.*
- 15 14 SUNDAY ninth after Pentecost, *red*. Vesp of the Assumption of our Lady, *white*.
- 16 15 Mond. ASSUMPTION of our Lady, doub of first class,

- class with an Octave, *white*. Vesp of the Feast, com of S. Hyacinth.
- 17 16 Tues. S Hyacinth Conf, doub, *white*.
- 18 17 Wedn. The Octave-day of S. Laurence, doub *red*.
- 19 18 Thurs. Of the Octave of the Assumption, semid, *wh*,
- 20 19 Frid. Of the Octave, semid, *white*, abstinence.
- 21 20 Sat. S Bernard Abb and Conf. doub, *white*, abstinence.
- 4 21 SUNDAY tenth after Pentecost. S. Joachim. Father of the B. Virg. great doub, *white*. Vesp of him, com of the Assumpt, *as in the first Vesp*, of the Sunday, and of S S. Timothy, &c. MM
- 23 22 Mond The Octave-day of the Assumpt. doub, *white*.  
*The Indulgence ends.*
- 24 23 Tues. *Vigil*. S Philip Benarius Conf. doub, *white*.
- 25 24 Wedn. S Bartholomew, Ap, doub of second class, *red*.  
Feast of Devotion. Vesp of him, com of S. Lewis.
- 26 25 Thurs. S. Lewis K. and Conf. semid, *white*
- 27 26 Frid. S Jane Frances Wid. (from Aug. 21.) doub, *white*, abstinence.
- 28 27 Sat. S Joseph Calasancius Conf. doub, *white*, abst.
- 29 28 SUNDAY eleventh after Pentecost. S. Austin B C. Dr. doub. *white*. Vesp of the Decollation, com of S Austin, of the Sunday, and of S Sabina M. *red*.
- 12, 33 ● 29 Mond Decollation of S John Bapt great doub, *red*.
- 2 30 Tu. f. S Rose of Lima Virg doub, *white*.
- 3 31 Wedn. S Aidan B. of Lindsfarne and Conf, doub, *wh*

## SEPTEMBER 30 Days.

- 4 1 Thurs. S. Raymund Conf. doub, *white*.
- 5 2 Frid. S Stephen K and Conf. semid *white*, abstinence.
- 6 3 Sat. S. Alexius Conf. (from July 24. alias 17.) semid *white*, abstinence.
- 7 4 SUNDAY twelfth after Pentecost, *green*. Vesp of the
- 10, 37 Sunday, com of S. Lawrence B. and Conf.
- 8 5 Mond. S. Lawrence Justinian B. and Conf. semid, *wh*.
- 9 6 Tues. Feria, *green*.
- 10 7 Wedn. Feria *green*.
- 11 8 Thurs. Nativity of the B. Virgin, doub of second class with an Octave, *white*. Feast of Devotion. Vesp of the Feast, com of S Gorgonius M.
- 12 9 Frid. Of the Octave, semid, *white*, abstinence.



- 13 10 Sat S Nicholas Tolentine Conf. doub, *white*, abst.  
 14 11 SUNDAY thirteenth after Pentecost. The Name of the  
 B. V. Mary, great doub, *white*. Vesp of the same, com  
 of the Sunday.  
 11, 3 12 Mond. Of the Octave, semid, *white*.  
 16 13 Tues. Of the Octave, semid, *white*.  
 17 14 Wedn. Exaltation of the Cross, great doub, *red*.  
 18 15 Thurs. The Octave-day of our Lady, doub, *white*.  
 19 16 Frid. SS. Cornelius &c. MM. semid, *red*, absti.  
 20 17 Sat. The Stigmas of S. Frances, doub, *white*, absti.  
 21 18 SUNDAY fourteenth after Pentecost. S. Joseph of Cu-  
 pertino Conf. doub, *white*. Vesp of him to the little  
 Chapter, then of SS. Januarius, &c. M M. com of S.  
 Joseph, & of the Sunday, *red*.  
 22 19 Mond. SS Januarius, &c. MM. doub, *red*.  
 11, 11 20 Tues. *Vigil*. SS. Eustachius, &c. MM. doub, *red*.  
 24 21 Wedn. S. Matthew Ap and Evang. doub of second  
 class, *red*. Feast of Devotion. Vesp of him, com of S.  
 Thomas, and of SS. Mauriuis, &c. M M. Ember-  
 day, fast.  
 25 22 Thurs. S. Thomas of Villanova B. and Conf. semid,  
*white*.  
 26 23 Frid. S. Linus P. M. semid, *red*. Ember-day, fast.  
 27 24 Sat. Our Lady of Mercy, great doub, *white*. Ember-  
 day Fast.

*The Indulgence begins.*

- 28 25 SUNDAY fifteenth after Pentecost, *green*. Vesp of it,  
 com of SS. Cyprian, &c. MM.  
 29 26 Mond. SS. Cyprian and Justina MM. simple, *red*.  
 30 27 Tues. SS. Cosmas and Damian MM. semid, *red*.  
 11, 43 28 Wedn. S. Wenceslaus M. semid, *red*.  
 2 29 Thurs. S. Michael Arch. doub of second class, *white*.  
 Feast of Devotion. Vesp of him, com of S. Jerome.  
 3 30 Frid. S. Jerome Conf. and Dr. doub, *white*, absti.

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OCTOBER 31 Days.

- 4 1 Sat. S Remigius B. and Conf. semid, *white*, abst.  
 5 2 SUNDAY sixteenth after Pentecost. The Rosary of the  
 B 2 B. Virg.

B. Virg. great doub, *white*. Vesp of the Feast, com of S Thomas, and of the Sunday.

*The Indulgence ends.*

- 6 3 Mond. S. Thomas B. of Hereford and Conf. doub, *wh.*  
 D 4 Tues. S. Francis Conf, doub, *white*.  
 4,44  
 8 5 Wedn. Our Guardian Angels (from Oct 2.) doub, *wh.*  
 9 6 Thurs. S. Bruno Conf. doub, *white*.  
 10 7 Frid. S. Mark P. and Conf. simple, *white*, abstinence.  
 11 8 Sat. S. Bridget Wid. doub, *white*, abstinence.  
 12 9 SUNDAY seventeenth after Pentecost, *green*. Vesp of S Paulinus, com of the Sunday, *white*.  
 13 10 Mond. S Paulinus B. and Conf. doub, *white*.  
 14 11 Tues. S. Francis Borgia, Conf. semid, *white*.  
 3,42  
 © 12 Wed. S. Wilfrid Abp. of York, and Conf. doub, *wh.*  
 16 13 Thurs. S. Edward, K. and Conf. doub of the second class, with an Octave, *white*.  
 17 14 Frid. S. Callistus P M. semid, *red*, abstinence.  
 18 15 Sat. S. Teresa, Virg: doub, *white*, abstinence.  
 19 16 SUNDAY eighteenth after Pentecost, *white*. Vesp of it, com of S. Hedwige, and of the Octave.  
 20 17 Mond. S Hedwige Wid. semid, *white*.  
 21 18 Tues. S. Luke Evang. doub of second class, *red*.  
 22 19 Wedn. S. Peter of Alcantara Conf. doub, *white*.  
 5,49  
 ¶ 20 Thurs. Octave-day of S. Edward, doub, *white*.  
 24 21 Frid. SS. Ursula, &c. VV. MM. great doub, *red* abst.  
 25 22 Sat. S. John Cantius Conf. doub, *white*, abstinence.  
 26 23 SUNDAY nineteenth after Pentecost, *green*. Vesp of it, com of SS Dennis, &c. MM.  
 27 24 Mond. SS Dennis, &c. MM. (from Oct. 9) semid *red*.  
 28 25 Tues. S. John of Beverley Abp. of York and Conf. doub, *white*.  
 29 26 Wedn. S. Evaristus P M. simple, *red*.  
 30,22  
 ● 27 Thurs. Vigil of the App. *purple*.  
 2 28 Frid. SS Simon and Jude App. doub of second class, *red*. Feast of Devotion. Vesp of them, com of S. Bede, abstinence.  
 3 29 Sat. S. Bede Conf. doub, *white*, abstinence.

*The Indulgence begins.*

- 4 30 SUNDAY twentieth after Pentecost, *green*. Vesp of it.  
5 31 Mond. Vigil of All Saints, *purple*. Fast.

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NOVEMBER 30 Days.

- 6 1 Tues. ALL SAINTS doub of first class, with an Octave, *white*. Vesp of the Feast, after which are the Vesp for the Dead, *black*.  
7 2 Wedn. All Souls, *black*.  
1,8 D 3 Thurs. S. Winefride Virg. and M, doub, *red*.  
9 4 Frid. S Charles B and Conf, doub, *white*, abstinence  
10 5 Sat. Of the Octave, semid, *white*, abstinence.  
11 6 SUNDAY twenty first after Pentecost, *white*. Vesp of it, com of the Octave.  
12 7 Mond. Of the Octave, semid, *white*.  
13 8 Tues. The Octave-day, doub, *white*.  
*The Indulgence ends.*  
14 9 Wedn. Dedication of S John Lateran's, doub, *white*.  
O 10 Thurs. S Andrew Avelline Conf. semid, *white*.  
7,7 10 11 Frid. S Martin, B and Conf. doub, *white*, abstinence.  
17 12 Sat. S Martin, P and M. semid, *red*, abstinence.  
18 13 SUNDAY twenty-second after Pentecost, *green*. Vesp of S Erconwald, com of the Sunday, *white*.  
19 14 Mond. S Erconwald B of London and Conf. doub, *wh*.  
20 15 Tues. S Gertrude Virg. doub, *white*.  
21 16 Wedn. S Edmund Abp. of Canterbury and Conf. doub, *white*.  
22 17 Thurs. S Hugh B. of Lincoln, and Conf. doub, *white*.  
Q 18 Frid. Dedication of the Churches of SS Peter and Paul, doub, *white*, abstinence.  
11,12 19 Sat. S Elizabeth Wid, doub, *white*, abstinence.  
24 20 SUNDAY twenty-third and last after Pentecost. S. Edmund, K and M. great-doub, *red*. Vesp of the Presentation, com of S, Edmund, and of the Sunday, *wh*.  
26 21 Mond. Presentation of the B. Virg. great doub, *white*.  
27 22 Tues. S Cecily Virg. M. doub, *red*.  
28 23 Wedn. S. Clement, M and P. semid, *red*.  
29 24 Thurs. S John of the Cross Conf. doub, *white*.  
● 25 Frid. S Catherine Virg M. doub, *red*, abstinence.

- 1 26 Sat. S Felix Conf. doub, *white*, abstinence.  
 2 27 SUNDAY first of Advent, *purple*. Vesp of it, com of S Didacus.  
 3 28 Mond. S Didacus Conf. (from Nov. 13.) semid, *white*.  
 4 29 Thurs. *Vigil*. S Gregory Thaumaturgus B and Conf. (from Nov. 17.) semid, *white*.  
 5 30 Wedn. S Andrew Ap. doub of second class, *red*. Feast of Devotion. Vesp of him, com of Advent, fast.
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## DECEMBER 31 Days.

- 6 1 Thurs. FERIA, *purple*.  
 12, 51  
 7 2 Fri. S Bibiana Virg. M. semid, *red*, fast.  
 8 3 Sat. S Francis Xavierius Conf. doub, *white*, abstinence.  
 9 4 SUNDAY second of Advent, *purple*. Vesp of S Birinus, com of the Sunday, *white*.  
 10 5 Mond. S Birinus B of *Dorchester* and Conf. doub, *white*.  
 11 6 Tues. S Nicholas B and Conf. doub, *white*.  
 12 7 Wedn. S Ambrose B C. Dr. doub, *white*, fast.  
 13 8 Thurs. Conception of the B. Virg. doub of second class, with an Octave, *white*. Feast of great Devotion. Vesp of the Feast, com of S Peter, and of Advent.  
 14 9 Frid. S Peter Chrysologus B. C. Dr. (from Dec. 4.) doub, *white*, fast.  
 15 10 Sat. Of the Octave, semid, *white*, abstinence.  
 2, 4  
 16 11 SUNDAY third of Advent, *purple*. Vesp of it, com of S. Damascus, and of the Octave.  
 17 12 Mond. S. Damascus P and Conf, (from Yesterday) semid, *white*.  
 18 13 Tues. S Lucy Virg. M, doub, *red*.  
 19 14 Wedn. Ember-day, *purple*, fast.  
 20 15 Thurs. The Octave day, doub, *white*.  
 21 16 Frid. S. Eusebius B M. semid, *red*. Ember-day, fast.  
 22 17 Sat. Ember-day, *purple*, fast. Antiphon, *O Sapientia*.  
 23 18 SUNDAY fourth of Advent, *purple*. Vesp of it, the Antiphon, *O Adonai*.  
 24 19 Mond. FERIA, *purple*, the Antiphon, *O radix*.  
 25 20 Tues. Vigil of S. Thomas, *purple*, *O clavis*.  
 26 21 Wedn.



- 26 21 Wedn. S. Thomas Ap, doub of second class, *red*. Feast of Devotion. Vesp of him, com of Advent, *O Oriens*, Fast.
- 27 22 Thurs. Feria, *purple*, *O Rex*.
- 28 23 Frid. Feria, *purple*, *O Emmanuel*, fast.
- 29 24 Sat. Christmas-Eve, *purple*, fast.
- 6 49 *The Indulgence begins.*
- 25 SUNDAY (*vacant*) CHRISTMAS-DAY doub of first class, with an Octave, *white*. In Vesp com of S. Stephen.
- 1 26 Mond. S. Stephen Proto M. doub of second class, with an Octave *red*. Feast of Devotion. The Psalms at Vesp on this, and the three following Festivals are the same as on Christmas day, then from the little Chapter of S. Stephen, com of S. John, and of Christmas.
- 2 27 Tues. S. John Evang, doub of second class with an Octave, *white*. Feast of Devotion. In Vesp com of Holy Innocents, of Christmas, and of S. Stephen.
- 3 28 Wedn. Holy Innocents, doub of second class, with an Octave, *purple*. Feast of Devotion. Vesp from the little Chapter of S. Thomas M. com of Holy Innocents, and of Christmas, *red*.
- 4 29 Thurs. S. Thomas of Canterbury B and M, doub of first class, with an Octave, *as Patron of the English Clergy*, *red*. Feast of great Devotion. In Vesp com of Sunday within the Octave, and of Christmas.
- 5 30 Frid. Of the Sunday within the Octave, *semid*, *white*, abstinence.
- 6 31 Sat. S. Silvester. P. and Conf. doub, *white*, abst.

## LAUS DEO SEMPER.

The following Year 1792. The Dominical Letters will be A. G.  
The Epact 6.—Easter Sunday April 8.

The

## The FESTIVALS explained.

**SUNDAY**, a Day dedicated by the Apostles to the more particular Service and Honour of Almighty God, on which by the Precept of the Church, all who have no lawful Impediment, are obliged to be present at the most adorable sacrifice of the Mass. And it is transferred from the *Jewish* Sabbath to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that Day, whence it is called, *The Lord's Day*; and *Sunday* from the Heathens dedicating it to the Sun.

*January 1.* The CIRCUMCISION of our LORD JESUS CHRIST, called *New Year's-Day*, is a Feast of OBLIGATION, that is, the Church demands of every one who is not prevented by infirmity, distance, or particular situation in life, to be present at the most adorable Sacrifice of the Mass; and the like is to be observed on all other days which are marked of Obligation, but the absent are not to infer from the lawful Impediments to their being present, that they are quitted from the obligation, they may intentionally present themselves to join with those who are present at the Mass. And if convenient, make use of such Devotions as are allotted to the time, or by saying the Rosary, or other Prayers; seek to obtain a share in the Advantages of this divine Institution.

The Festival is to commemorate the first shedding of the Blood of our dear Redeemer, when he complied with the Sacrament of the Old Law, Gen. xvii. 12, commanding all Male Children on the Eighth Day from their Birth, to undergo this Ceremony, though not necessary to him who was all purity, yet having taken the Nature of Man, he chose to submit to the weakness of our Understanding, and received on this Day the Name Jesus, Luke xviii. 31. which signifies Saviour.

*Jan. 6.* *Epiphany of our Lord*, a Feast of Obligation, in Memory and Honour of Christ's Manifestation to the Gentiles by an extraordinary Star, which conducted the three Kings from the East to adore him in the Manger, where they presented him with Gold, Myrrh and Frankincense, in Token of his Regality, Humanity, and Divinity, or of his being God, King and Man. The Word Epiphany comes from the Greek, and signifies a Manifestion. And it is called

Twelfth-

Twelfth-day, because celebrated the Twelfth Day after Christ's Birth, exclusively. The same Day are commemorated our Saviour's Baptism, and his first Miracle of turning Water into Wine at the Wedding of Cana, in Galilee.

*Feb. 2. Candlemas-Day* or the *Purification of the B. Virgin*, a Feast of Devotion, that is, all who can, would do well to hear Mass—but the Precept of Obligation by a late Grant is dispensed with. It is in Memory and Honour both of the *Presentation of our blessed Lord*, and the *Purification of the Virgin Mary*, in the Temple of Jerusalem, the fortieth day after her happy delivery, according to the Law of Moses, Lev. xii. And is called *Purification*; from the Latin Word *purifico*, which signifies to *purify*; not that the blessed Virgin had contracted any Sin by her Child-birth which needed purifying, (being the Mother of Purity itself) but because other Women were, by this ceremonious Rite, freed from the legal Impurity of Child-birth, to which, out of her great Humility, she submitted. It is called *Candlemas*, because before Mass is said, the Church blesses her Candles for the whole Year, and makes a Procession with them in the Hands of the Faithful, in Memory of the Light wherewith Christ illuminated the whole Church at his *Presentation*, when old Simeon stiled him, *a Light to the Revelation of the Gentiles*, and the *Glory of his People Israel*, Luke ii. 32.

*Septuagesima, Sexagesima, and Quinquagesima Sundays*, are Days set apart by the Church for Acts of Penance and Mortification, and are a certain Gradation or Preparation to the Devotion of Lent, being more proper and immediate to the *Passion and Resurrection* of Christ; taking their numeral Denominations from their being about *seventy, sixty, and fifty* Days before Easter.

*Shrovetide* signifies the Time of Confession; for our Ancestors used to say, *We will go shrift*; and in the more primitive times, it was the custom of all good Christians then to confess their sins to a Priest, the better to prepare themselves for a holy observance of *Lent*, and worthy receiving the blessed Sacrament at *Easter*.

*Ash-Wednesday*, a day of public Penance and humiliation through the whole Church of God, so called from the ceremony of blessing Ashes, wherewith the Priest signs the people with a cross on their foreheads, giving them this wholesome admonition, *Remember, Man, that Dust thou art, and*

and unto Dust thou shalt return, Gen. ii. 9, to remind them of their mortality, and prepare them for the holy Fast of *Lent*; the *Ashes* are made of the *Palms* blessed the Palm-Sunday before. During Lent, about five o'clock each of the Chapels in London choose one evening in every week, except Holy Week, for saying Complin, and give Benediction, and have a discourse expressive of the nature of this penitential season.

*Lent* is called in *Latin Quadragesima*, because it is a Fast of Forty Days, except Sundays, which are only abstinence, instituted by the Church, in a grateful Commemoration of Christ's fasting Forty Days in the Desert.

*Passion-Sunday*, so called from the *Passion of Christ* then drawing nigh, was ordained by the Church more closely to prepare us for a worthy celebration of that solemnity. This day Crucifixes, &c. are covered in churches with mourning colour, both to commemorate our Saviour's going out of the Temple and hiding himself, and to dispose us to compassionate his sufferings.

*Palm-Sunday*, the first of the Holy Week, is in Memory and Honour of our Lord's triumphant entry into Jerusalem, so called from the *Palm Branches* strewed under his feet by the Hebrew Children, crying *Hosanna to the Son of David* Matt. xxi. And therefore this day the Church blesses *Palms* and makes a solemn Procession, in Memory of that humble triumph of our Saviour, the people bearing *Palm branches*. And in the Mass is read the passion of our blessed Redeemer from the Gospel of St. Matthew, as that from St. Mark is on Tuesday, and from St. Luke on Wednesday.

On *Wednesday, Maundy-Thursdai and Good-Friday* the office of *Tenebræ*, which signifies darkness, is said or sung in the Chapels of London about five o'clock in the evening, and the fourteen yellow lights in the triangular branch, extinguished at the end of each Psalm, one by one, leaving only that which is a white one at the top lighted; and at the end of every second Verse of the *Benedictus*, one of the Lights on the Altar is also extinguished till the whole six are put out, and then during the Psalm *Miserere*, the white candle is taken from the triangular branch, and hid till the noise, which is made to represent the convulsed state of nature, at the time of the death of her Maker, and then brought forth, and put lighted in the place, on the Branch from which it was taken, which is to remind us that the Divinity never was separated from the Humanity.

*Maundy*



*Maundy-Thursday*, in Memory of our Lord's last Supper, when he instituted the *Blessed Sacrament* of his precious body and blood, so called from the first Word of the Anthem, *Mandatum*, &c. John xiii. 34. *I give you a new Command that you love one another, as I have loved you*; which is sung on that day in the Church, when the Prelates begin the ceremony of washing the People's Feet, in Imitation of Christ's washing those of his Disciples, before he instituted that blessed Sacrament. On *Maundy-Thursday* there is but one Mass, the Organ plays and Bells ring during the *Gloria in Excelsis Deo*, and then cease till the same begins on Holy Saturday. On this day two Hosts are consecrated, one of which is left for public adoration the remainder of the day, and various decorations are usual in this country in honor of this solemnity of the blessed Sacrament.

*Good-Friday*, the most sacred and memorable Day, on which the great and glorious Work of our Redemption was consummated, by our Saviour Jesus Christ on his bloody Cross, between two thieves at Jerusalem.

The sacred Host continues exposed during the office, for there is no Mass on this Day; the Passion from St. John is read, the Cross is uncovered with great solemnity, and the justly merited relative respect paid as to the Image of that on which the Redemption of Mankind was compleated, by the Faithful; there is a Discourse in general on this occasion.

*Holy Saturday*, The great functions of this Day were formerly done in the Night, and is begun by blessing the fire lighting the Triple candle, blessing the Paschal candle, and grains of Incense in form of five nails, and are stuck into it, reading twelve Prophecies concerning the great events which those days represent; blessing the Font for baptizing, of which an explanation is given in the Holy Week Book; and the first Mass and Vespers for Easter are said. On beginning the *Gloria in Excelsis Deo*, the Organ plays and the Bells ring, which they had not done from the same time on *Maundy-Thursday*. From this day till the Ascension, the Paschal Candle is light up at the Gospel, to remind us that our blessed Saviour was with us on the Earth till his glorious Ascension, instructing his Apostles and Faithful in all Truth.

The four *Ember Weeks*, in *Latin*, *Quatuor Tempora*, are Times of public Prayer, Fasting and Procession, saying the Litany

Litany of the Saints, partly instituted for the successful Ordination of Priests and Ministers of the Church, which is at these four seasons of the year commonly performed, and partly to beg and give Thanks to God for the Fruits of the Earth; *Ember* comes from the Greek Word *Emera* a Day; others call them *Ember-Days*, from the ancient religious custom of eating nothing on those Days, till Night, and then only a Cake baked under the Embers, called *Ember-bread*.

*Wakes*, or *Country Feasts*, are usually observed on the Sunday next after the Saint's Day, to whom the Parish Church is dedicated; and took origin from a Letter written by St. Gregory the Great, to St. Melitus, Abbot, who was sent into England with St. Augustine, in these Words: "It may therefore be permitted them (the *English*) that on the Dedication Days or other solemn days of Martyrs, they make them Bowers about their Churches, and refreshing themselves, and feasting together after a good religious sort, kill their Oxen now to the Praise of God, and Increase of Charity; which before they were wont to sacrifice to the Devil, *Bede's Eccl. Hist. chap. 30.*" And they are called *Wakes*, because on the Vigils of those Feasts People were wont at Night to awake from Sleep, and go to Prayers.

*Feb. 24.* St. Matthias, a Feast of Devotion, chosen by the College of Apostles, to supply the place of Judas the Traitor, he was crowned with Martyrdom in Jewry, in the year 74.

*March. 12.* St. Gregory, surnamed the Great, for his admirable Works, and indefatigable Labours; amongst which, his sending for the Conversion of our Isle, St. Augustine, with other holy Monks of St. Benedict's Rule, is not the meanest Fruit of his many toilsome Labours; and for which he is worthily stiled by St. Bede, the Apostle of England; he died Anno 604.

*March 17.* St. Patrick, Feast of Devotion, Son to Calphurnius, a noble Briton of Pembrokeshire, being educated by his Uncle, the great St. Martin of France, was ordained by Pope Celestin, Anno 431, and sent to preach the Gospel first to the *Scots*, then to the *Irish*, which Nation he converted, and became their Apostle; he died full of Sanctity and Miracles, aged 122, A. D. 461.

*March 19.* St. Joseph, A Feast of Devotion, Spouse of our blessed

bleſſed Lady; he died in *Judea*, about the 12th Year of Jeſus Chriſt.

*March 25. Annunciation of our Lady*, a Feaſt of Obligation, in Memory of the Angel *Gabriel's* moſt happy Embaſſy to her; upon which, by her Conſent, and the Operation of the Holy Ghoſt, the Son of God was incarnate in her ſacred Womb.

*Eaſter-Day*, in *Latin*, *Pascha*, a great Feſtival in Memory and Honour of our Saviour's Reſurrection from the Dead on the third Day after his Crucifixion, *Mat. xxviii. 6.* It is called Eaſter from *Oriens*, the Eaſt, or Riſing, one of Chriſt's Titles; *And his Name*, ſays the Prophet *Zacharias*, chap. vi. 12. is *Oriens*. *Eaſter Monday* alſo is a Feaſt of Obligation in Memory of our Lord's firſt Apparition after his Reſurrection; which is commemorated on this Day for the greater Solemnity of his Feſtival. *Eaſter Tueſday* is a Feaſt of Devotion.

*Low-Sunday*, in *Latin*, *Dominica in albis*, is the Octave of Eaſter-day, and ſo called from the Catechumens white Garments, Emblems of Innocence and Joy, which they put on at their Baptiſm, and ſolemnly put off this Day.

*Holy Thuſday*, or *Ascenſion Day*, is a Feaſt of Obligation, ſolemnized in Memory of Chriſt's glorious Aſcenſion into Heaven on the Fortieth Day after his Reſurrection, in the ſight of his Apoſtles and Diſciples, *Acts, i. 9.* for which reaſon the Paſchal Candle at the end of the Goſpel is taken away to ſignify the ſame.

*April 23. St. George*, a Feaſt of Devotion, Martyr of *Cappadocia*, about the Year 300, of whom the Roman Martyrology ſays, that the Church of God honours his glorious martyrdom amongſt other Martyrs: He was choſen in a ſpecial manner as chief Patron of our Engliſh Nation, at the Inſtance of the glorious Prince *Henry V.* before he undertook his Expedition for regaining *France*; when it was alſo ordained by a provincial Conſtitution, that his Feaſt ſhould be kept holy; and his Solemnity is obſerved with a double Office and Octave throughout the whole Realm.

*April 25. St. Mark*, Evangelift, a Feaſt of Devotion, was Diſciple and Interpreter to St. Peter, who writing his Goſpel at the Requeſt of the Chriſtians at *Rome*, took it with him into *Egypt*, where firſt preaching at *Alexandria*, he founded that Church; and afterwards, being apprehended for the

Faith of Christ, was bound with Cords, dragged upon Stones, and shut up in a close Prison, where he was comforted by an angelic Vision, and an Apparition of our Lord. Finally, he was called to Heaven in the eighth Year of Nero. On this Day the long Litanies are said, and Abstinence from Flesh is observed, to obtain a Blessing on the Fruits of the Earth.

May 1. SS. Philip and James, Apostles, a Feast of Devotion; after the first had converted almost all *Scythia* to the Faith of Christ, being fastened to a Cross, was stoned to death, making a glorious End at *Hierapolis* in *Asia*, anno 54. The second, called our Lord's Brother, was the first Bishop of *Jerusalem*, where being thrown from a Pinnacle of the Temple, his Thighs broke, and wounded in the Head with a Fuller's Club, he gave up the Ghost, and was buried near the Temple, anno 63.

May 3. *Finding the Holy Cross*, otherwise called *Holy Rood-Day*, a Feast in memory of the miraculous finding the Holy Cross, whereon our blessed Saviour suffered, by St. Helen, mother of *Constantine* the Great, anno 326, after it had been hid by the Infidels 180 Years, who had erected a Statue of *Venus* in place of it.

*Rogation Week*, being always the next but one before *Whit-sunday*, is so called, because on Monday, Tuesday, and Wednesday, Rogations, (from *rogo*, to ask and pray) and Litanies of the Saints are used, with Abstinence from Flesh enjoined by the church to all Persons, not only for a devout Preparative to the Feast of Christ's glorious Ascension and Pentecost; but also to beg and supplicate the Blessing of God on the Fruits of the Earth. The *Belgians* call it *cruis-week*, i. e. *cross-week*, and so it is called in some Parts of England; because when the Priest goes on those Days in Procession, the Cross is carried before him. In the *North of England*, it is called *Gang-week*, from the *Ganging*, or going in Procession then used.

*Whit-sunday*, or *Pentecost*, a solemn Feast in Memory and honour of the Descent of the Holy Ghost on the Heads of the Apostles in the shape of Tongues of Fire, *Acts* ii. 3. *Pentecost* in Greek signifies the *fiftieth*, it being the fiftieth Day after the Resurrection; and it is called *Whit Sunday* from the *Catechumens* being anciently cloathed in White and admitted on the Eve of this Feast to the Sacrament of Baptism



**Baptism.** The old Saxons called it *Wied-sunday*, i. e. Holy Sunday. Whit-monday is also of Obligation, but Whit-Tuesday is only of Devotion.

*Trinity-sunday*, the Octave of *Whit-sunday*, dedicated to the Honour of the most blessed Trinity; to signify, that the Works of our Redemption and Sanctification, then completed, are common to the Three Persons.

*Corpus-Christi*, a Feast of Obligation, being always the Thursday after *Trinity-sunday*, is a Feast instituted by the Church in Honour of the blessed Sacrament of the Altar; and receives it's Denomination from the Body of Christ substantially present there: On this Day in all Catholic countries, that adorable Sacrament is most solemnly carried about in Procession; the Priest and People expressing their highest Devotions in Hymns and Prayers, accompanied with all other outward Testimonies of pious Affection, as Music, Flowers strewed along the Streets, and their best Tapestries on the Walls, &c.

May 26. *St. Augustin*, Archbishop of *Canterbury*, was sent over by *St. Gregory the Great*; to preach the Christian Faith to our Nation: He first converted *Ethelbert King of Kent*, and afterwards with others sent as Coadjutors to him, and their Successors, reconciled the whole Nation to the Faith and Law of Christ, and so became our Apostle. He died in all Sanctity of Life, *anno* 608, and was buried in his own cathedral at *Canterbury*, whereof he was the first Archbishop. His Feast was used to be very solemnly kept holy throughout the Diocese.

June 11. *St. Barnaby*, a Feast of Devotion, born in *Cyprus*, and ordained Apostle of the Gentiles by *St. Paul*, travelled with him into many Provinces, exercising the function of preaching the Gospel committed to him; and lastly going into *Cyprus*, there adorned his Apostleship with a glorious crown of Martyrdom, *anno* 50, whose body, himself revealing it, was found in the time of *Zeno the Emperor*, with *St. Matthew's Gospel* in his own hand writing.

June 22. *St. Alban*, first martyr of our Nation in the time of *Dioclesian*; he suffered for entertaining a Priest at *Verulam*, now from him called *St. Alban's*, under *Asclepiodatus*, President of *Britany*, *anno* 303.

June 24. *Nativity of St. John Baptist*, a Feast of Devotion, our Lord's precursor, Son of *Zachary* and *Elizabeth*, who  
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being yet in his Mother's womb, was replenished with the Holy Ghost.

*June 29.* St. Peter and St. Paul, a Feast of Obligation, they are joined in one Solemnity, because they were principal co-operators under Christ in the conversion of the World, the first converting the Jews, the other the Gentiles; and were both martyred at the same place, Rome, and on the same Day.

*July 7.* Translation of St. Thomas of Canterbury, a Feast ordained by a provincial Constitution, in the time of Simon Islip, Archbishop of Canterbury, to be solemnly observed and kept holy throughout the Nation, in memory of his sacred Relics being taken up and reposed in a most costly shrine, and placed in a more eminent part of his own cathedral, where they were had in great Veneration, till the days of King Henry VIII 1539.

*July 25.* St. James the Great, a Feast of Devotion, Brother to St. John the Evangelist, was about the Feast of Easter, beheaded at Jerusalem, by Herod Agrippa, anno 42. His Relics were on this Day translated to Compostella in Spain, where they were had in great Veneration, people resorting thither from all parts of Christendom to pay their pious Devotions, and fulfil their Vows.

*July 20.* St. Ann, a Feast of Devotion, Mother of the B. Virgin Mary.

*July 27.* St. Joseph of Arimathea, a noble Senator, who having buried Christ, came out of Jewry into Britany with Joseph his Son, and divers others, and obtained of King Arviragus, a little Island in Somersetshire, now called Glastenbury; where building for himself and companions a little Oratory, and leading a solitary Life, replenished with merits and old age, he reposed in our Lord, anno 82.

*Aug. 10.* St. Lawrence, a Feast of Devotion, Deacon to Pope Zistus II. was most cruelly broiled on a Gridiron for the Faith of Christ, which martyrdom he suffered with incomparable fortitude and patience, anno 253.

*Aug. 15.* Assumption of the B. V. Mary, a Feast of Obligation, in memory of her being taken up into Heaven, both Body and Soul, after her dissolution, which is a constant tradition in the church, ever piously believed, and happened anno 36.

*Aug. 18.* St. Helen, an English Woman by birth, was mother to Constantine the Great, the first Christian Emperor, who

who first gave example to other Princes to maintain and amplify the Church of God. She was Daughter to Prince Coel of Britany; and for her zeal to christianity, became worthy both of an earthly and heavenly crown. Her sacred Relics were translated from Rome to Rhemes in France, where they are kept with due Veneration: She died *anno* 326.

*Aug. 24. St. Bartholomew, Apostle, a Feast of Devotion,* who having preached the Gospel in India, and passing thence into the greater Armenia; after he had converted innumerable people to the Faith, was barbarously slayed alive by command of King Astirages; and then beheaded, *anno* 44.

*Sep. 8. Nativity of the B. Virgin, a Feast of Devotion,* is in Memory of her happy and glorious birth, by whom the author of all life and safety was born to the World.

*Sep. 21. St. Matthew Apostle and Evangelist, a Feast of Devotion,* who preaching the Gospel in Ethiopia, was slain at the Altar as he celebrated the divine Mysteries, *anno* 44.

*Sep. 29. St. Michael Archangel, or Michaelmas-Day, a Feast of Devotion,* signifies a solemnity or solemn Mass, in honour of him, and all the nine orders of Angels; as also to commend the whole Church of God to their patronage and prayers, by whose charitable Ministry we have received of God, the original source, so many benefits. And it is called the dedication of St. Michael, from the dedicating a Church to him, in Rome by Pope Boniface III. *anno* 606.

*Oct. 18. St. Luke Evangelist, who,* after he had endured many Afflictions for the Name of Christ, filled with the Holy Ghost, died in Bithynia in the year of our Lord 74, whose sacred Bones were brought to Constantinople, and thence translated to Padua.

*Oct. 28. St. Simon the Canaan, and Jude otherwise called Thaddens, a Feast of Devotion,* the first preached the Gospel in Egypt, the other in Mesopotamia; and afterwards going together into Persia, after having converted an infinite Multitude of that Nation to the Faith, they accomplished their Martyrdom in the year 68.

*Oct. 29. St. Bede, commonly called Venerable, for having* illustrated the Church of God with his Learning and Piety, was delivered up to the Monastery of S S. Peter and Paul, at Wearmouth in the Bishopric of Durham, at Seven Years of Age, and educated in all good Literature, as well as Monastic Discipline under the pious care of St. Bennet Bishop. At Thirty he was ordained Priest, by John the Ordinary

of that Diocese, at the appointment of *Acca* Archbishop of York. He died *anno* 734, on the Day of our Lord's Ascension, and was buried in his own Monastery, but afterwards translated to Durham. His Feast is now kept with a double Office, on the 29th of October.

*Nov. 1. All Saints, or All hallows*, a Feast of Obligation, in memory and honour of all the Saints; since the whole year is too short to afford us a separate Feast for each.

*Nov. 2. All Souls*, a day appointed by the Church, for the living to offer prayers and suffrages for the Souls of the Faithful departed.

*Nov. 30. St. Andrew Apostle*, a Feast of Devotion, who preached the Gospel in Thrace and Scythia; but apprehended by *Egeas* the Proconsul was first imprisoned, then most cruelly beaten and lastly fastened to a Cross, whereon he lived two days, preaching to the People; and having besought our Lord not to permit him to be taken down, encompassed with a great light from Heaven, he gave up his blessed soul at Patras, in Achaia, *anno* 69.

*The four Sundays of Advent*, preceding *Christmas*, were instituted by the Church, with particular Offices, commemorative of the benefits of our Saviour's coming to redeem the World by his happy Birth.

*Dec. 8. Conception of the glorious and ever B. V. Mary Mother of God*, a Feast of Devotion, first instituted by *St. Anselm* Archbishop of Canterbury, *anno* 1070, and commanded afterwards by *Sixtus IV.* to be generally observed throughout the Church, *anno* 1476.

*Dec. 21. St. Thomas Apostle*, a Feast of Devotion, who having preached the Gospel to the Parthians, Medes, Persians, and Hyrcans, went into India, where he instructed that People in the Christian Faith, for which, he was thrust through the Body with Lances, and gave up his blessed Soul at Calamina, *anno* 44.

*Dec. 25. The Nativity of our Lord Jesus Christ*, a Solemn Feast of Obligation, yearly celebrated by the Catholic Church, even from the Apostles Time, in Memory of our Saviour's Birth at Bethlehem; and is called *Christmas*, from the Mass celebrated on that Day in Honour of his Holy Birth.

*Dec. 26. St. Stephen*, a Feast of Devotion, the first Martyr after Christ's Ascension, was stoned to Death by the Jews, *anno* 34.

*Dec. 27.*



*Dec. 27. St. John Apostle and Evangelist*, a Feast of Devotion; who after writing his Gospel, his Banishment, and receiving the Revelations, lived to the time of *Trajan* the Emperor, and both founded and governed the Churches of Asia. Finally worn out with Old Age, he died at Ephesus, aged 93, *anno* 68, and was buried near the same City.

*Dec. 28. Holy Innocents*, a Feast of Devotion, in memory of the Babes slain by Herod, when he sought our blessed Saviour; and is called Childermass, from the particular Commemoration of those martyred Children in the Mass of that Day.

*Dec. 29. St. Thomas*, a Feast of Devotion, Archbishop of Canterbury, Primate of all England, and Patron of the English Clergy, who, for maintaining the Privileges of the Church of God, was martyred in his own Cathedral at Vespers, in the Year of our Lord 1170.

All other Festivals which bear the Names of Saints are instituted by the Church to honour God, to teach us to imitate their Virtues, respect their Suffering or Martyrdoms, and to supplicate Support and Comfort, under whatever Affliction or Contradictions in Life he may be pleased to permit, as the Test of our Fidelity, and that we may be ever ready to join in saying, with the blessed Spirits in Heaven;

GLORY BE TO GOD ON HIGH.

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## PLENARY INDULGENCES

GRANTED TO THE FAITHFUL,

*Throughout this Kingdom, at the following Times.*

- I. **O**N Christmas-Day, and the twelve Days following, to the Day of Epiphany, inclusively.
- II. In the first week in *Lent*, beginning with the first Sunday, and ending with the second Sunday, inclusively.
- III. At Easter, *i. e.* from Palm-Sunday to Low-Sunday, inclusively.

IV. From

IV. From Whitsunday to the end of the Octave of Corpus Christi.

V. On the Feast of St. Peter and St. Paul, and during the Octave.

VI. From the Sunday preceding the Festival of the Assumption of the blessed Virgin Mary to the twenty-second Day of August inclusively. But if the Festival of the Assumption falls on a Sunday the Indulgence begins on that Day.

VII. On the Sunday preceding the Festival of St. Michael to the Sunday following inclusively. But if the Festival of St. Michael falls on a Sunday, the Indulgence begins on that Day.

VIII. From the Sunday preceding the Festival of All Saints, to the eighth Day of November inclusively, but if the Festival of All Saints falls on a Sunday, the Indulgence begins on that Day.

CONDITIONS of the I, III, VI, and VII, are,

1. To confess their Sins with a sincere repentance to a Priest approved by the Bishop.

2. Devoutly and worthily to receive the Holy Communion.

3. To visit some Chapel or Oratory, where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's Church.

4. That they be in a disposition, if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechism or sermons; or to visit and comfort the sick, and such as are near their end, if they have the opportunity.

*Note.* It is not required, for the gaining these Indulgences, that these works of mercy, corporal or spiritual, or the assisting at Catechism or Sermons, be done on the same day with the Communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least when opportunity shall offer.

The CONDITIONS of II, IV, and VIII, are,

1. To confess their sins with a sincere repentance to a Priest approved by the Bishop.

2. Devoutly and worthily to receive the Holy Communion.

3. If

3. If their condition will allow it, to give some alms to the poor, either on the eve, or on the day of their Communion.

4. On the day of their communion to offer up some prayers to God, for the whole state of the Catholic Church throughout the world. For the bringing all straying souls to the fold of Christ. For the general peace of Christendom, and for the blessing of God upon this Nation.

V. To the Indulgences formerly granted, his late Holiness Pope *Clement XIV*, was pleased to add a new one in favour of all the Faithful living in the English Missions, who being truly penitent, and having confessed their sins, shall worthily receive the Holy Communion on the Feast of St. Peter and St. Paul (June 29) or on any day within the Octave, and shall for some space of time pray to God with a sincere Heart, for the conversion of Infidels and Heretics, and for the free Propagation of the Holy Faith.

October 23, 1789.

*From the Nineteenth Edition of Bishop Chaloner's Abridgement of Mr. Gother's Papist Misrepresented. Page 11.*

## OF INDULGENCES.

**T**HE Catholic in communion with the Church of Rome, believes it damnable to hold, that the Pope, or any other power in heaven or earth, can give him leave to commit any sins whatsoever; or that for any sum of money he can obtain an indulgence or pardon for sins that are to be committed by him, or his heirs, hereafter. He firmly believes that no sins can be forgiven, without a true and hearty repentance; But that still, there is a power in the church of granting indulgences, by which, as he is taught in his catechism, nothing more is meant than a releasing, to such as are truly penitent, the debt of temporal punishment, which remained due on account of those sins, which as to the guilt and eternal punishment had been already remitted by repentance and confession. For, we see in the case of King David, 2 Sam. xii. 10, 11, 12, 13, 14. that the debt of the temporal punishment is not always remitted, when the guilt of the sin is remitted; and as the church of God from the beginning was ever con-  
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vinced of the truth, therefore, besides the hearty repentance and confession, which she insisted upon in order for the discharge of the guilt of sin; she also required severe penances, sometimes of three, seven, ten years or more, for the discharge of the debt of the temporal punishment, due to divine justice. Now the releasing or moderating for just causes these penalties incurred by sin, is called an indulgence. And the power of granting such indulgences is visibly implied in the promise of the keys, and of binding and loosing made to the pastors of the church, *St. Matt. xvi. 19.* And the exercise of this power was frequent in the primitive church; and is even authorised by the example of *St. Paul* himself, who granted such an indulgence to the incestuous *Corinthian*, *2 Cor ii 10. forgiving*, as he says, *in the person of Christ*; that is, by the power and authority he had received from him. Now the good works usually required for the obtaining indulgences, are prayer, fasting, visiting churches, confession, communion, and alms deeds: But what money there is given at any time on this account, concerns not at all the Pope's coffers, but is by every one given as they please, either to the poor, to the sick, to prisoners, &c. where they judge it most charity. As to the rest, if any abuses have been committed in granting or gaining indulgences, through the default of some particular persons; these cannot in justice be charged upon the church, to the prejudice of her faith and doctrine; especially, since she has been so careful in the retrenching them; as may be seen by what was done in the *Council of Trent. Decret. de indulgentiis.*



# To Foreigners as well as Natives;

## G R E G O R I A N   N O T E

In RED and BLACK of the largest Size, for the

### C H O I R.

**T**HE adopting Divine harmony by Congregations, where voices, equal to the sublime object could be obtained, occasioned applications for written books, which still remain monuments to the memory of a *Wade*, who so beautifully transcribed them—but the inaccuracy of copying, was often perceivable, whilst an heavy expence was certain—Our Law proscribes foreign printed books, and particular clauses immediately affect those of the Plantenian, and a few other Offices which might have served the admirers of Church Music—Prior to a Church Reformation in this Kingdom—the Sarum, York, and London Offices bore the test; and at this day their Remains are distinguished for the beauty and excellence of Breviaries, Missals and other prints, which then made a considerable branch of traffic to this Country. The Plantenian, which is now on the decline, rose to the height of its fame on the extinction of our National Offices; attempts have been made at several places besides, but the execution is so defective as to merit little or no attention.

In the year 1781, a small neat type was introduced by J. P. COGHLAN, for a black impression only, with which he printed a Pocket Volume of Instructions for Learners, the Litanies, and most of the Hymns, Anthems, &c. for Benediction—It is worthy notice, that at that time not a fragment of the Materials was left in this Kingdom which could be made use of in this kind of Print.—The CHOIR still demanded attention—Applications from very respectable persons, and various places, induced J. P. COGHLAN again to attempt a very large TYPE to PRINT in BLACK and RED, equal at least to any thing of the kind formerly done—It is in great forwardness, of which a Specimen will be produced, he  
hopes

hopes early in the year 1791—The subject intended is the *Asperges*—a *Mass*—*Tantum Ergo*, and *Anthems*, &c. Those therefore who intend to promote this undertaking, are requested to send their Address as early as possible, that the number of copies may be determined.

The price cannot yet be ascertained; but a generous Public will conceive the vast expence attending such undertakings—To extend that idea is not his wish—as their patronage through a series of nearly forty years, still returns fresh to his grateful recollection—and as it is his wish to retain that confidence, no expence will be spared to perfect the Font; whilst the price shall be as moderate as an undertaking so extensively great will admit.

In this Office the Printing Business to any extent, and of every kind, is carried on with precision, dispatch, secrecy, and, if required, Gentlemen may inspect their own work in the executive parts.—Specimens of the various size of letter, and different kinds of paper made use of in Printing.

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### Accually in the Press,

And will be published with all convenient expedition, the same size, type and paper of the *SAINTS LIVES*,

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# NEW YEAR'S GIFT,

For the YEAR, M,DCC,XCI.



A N

## E X H O R T A T I O N

TO WORSHIP GOD IN SPIRIT AND IN TRUTH.



*The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him. God is a Spirit, and they who worship him, must worship him in Spirit and in Truth. John iv. 23.*

**B**Y these words our divine Redeemer manifestly signifies that by the preaching of the Gospel, mankind should be enlightened with such a knowledge of the true worship which is due to the Sovereign Lord of heaven and earth; as no longer to imagine that by the mere exterior observance of religious rites, ceremonies, and institutions, they they could become agreeable to God, who sought not the gifts, and other exterior observances of his people; but their hearts, their will, and their obedience to his commands. As the Samaritan woman, with whom he then conversed, enquired of him concerning the particular place where the worship that was offered to God was most agreeable to him; he took occasion from her question, not only to inform her that the true worship which God expected from his creatures, would be acceptable in whatever part of the world it should be offered: but also to rectify an erroneous notion, very prevalent in those days, concerning the very essence of that worship. For this reason he gives her to understand, that though God himself had instituted certain sacrifices, oblations, purifications, fasts, and the observance

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of new moons, sabbaths, and other festivals: yet that these were only the external tokens of their acknowledgment of his supreme dominion over his creatures; and far from being the entire worship which he expected from their hands. God, says the Prophet Isaiah i. 1. *delights not in the blood of bulls, or of lambs, or of goats.* He is a spirit, and therefore the principal part of the worship which he expects from his creatures is spiritual; such as consists in an internal conviction that your existence depends entirely on him: in a perpetual interior adoration of him: in thanksgiving for his favours and mercies: in having recourse to him in the times of your affliction and necessity: in a sincere repentance of the sins you have committed against him: and in a love of him with your whole heart and soul, manifested by a ready and perfect obedience to all his divine commands. Wherefore to endeavour to rectify whatever false notions you may hitherto have entertained concerning the homage which you ought to render to your God; I propose.

I. To shew you the importance of joining a sincere intention and attention to God, with the outward performance of every duty.

II. By examining your performance of one act of your Christian duty, will give you an opportunity of judging whether you do, or do not, render to God that worship in spirit and in truth, which, according to the words of our Saviour, he expects at your hands.

In reading the new Testament we may observe that when our Saviour lived on earth, the Pharisees were extremely punctual in the exterior observance of every thing that was prescribed in the Law of Moses. The proud Pharisee who went into the temple to pray, *Luke xviii. 10.* gave God thanks that he was not like other men, an extortioner, unjust, or an adulterer; he declared that he fasted twice in the week, and gave tithes of all that he possessed. The other Pharisee who invited our Saviour to dine with him, thought himself so punctual an observer of the law, and therefore so holy, that he would not suffer such a sinner as Mary Magdalene to approach to him, though she came to bewail her sins with tears of true repentance. Our Saviour himself bears witness that the Pharisees were very exact in paying tythe of mint and rue and other herbs, *Luke xi. 42.* And so apparently scrupulous were they with regard to the exterior observance of the most trifling things prescribed in the



the Law, or invented by themselves as a kind of fence to their Law; that they looked on it as a fault, that our Saviour and his Apostles sat down to meat without washing their hands, *Matt. xv. 2.* What greater strictness then can any man observe than that of the Pharisees? Yet notwithstanding all this punctuality, their performances did not render them agreeable in the eyes of God: wherefore our Saviour says to his disciples, *Mat. v. 20. Verily I say unto you, that except your righteousness shall exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.* By what means then can our righteousness exceed that of the Scribes and Pharisees; unless by joining to our outward performances, that spiritual interior worship which gives to every action its value of virtuous merit. It is true our Saviour calls the Scribes and Pharisees hypocrites, and says, they did all their works to be seen of men: yet he nowhere declares this to have been their only motive for doing them. If indeed it had been their only motive, we may reasonably believe that such glaring hypocrisy could not have been concealed from their own knowledge: and consequently they could not have imagined themselves to be so holy, as to think themselves defiled by the touch of a profane person. We may therefore reasonably conclude that they performed their works because they were prescribed by the Law of God: yet contented themselves with the outward performance, without being accompanied with that love of God, and that pure desire and intention of fulfilling his holy will, which ought to have been the only motive of their works. So that all their Religion consisted in mere outside show: and was totally destitute of the inward worship which God chiefly expected from them. Wherefore, my dear Brethren, although you never omit your accustomed exercises or forms of prayer; although you outwardly observe the fasts appointed by the Church; although you give alms to the poor; constantly attend the solemn worship of God; and frequent the Sacraments: yet if these things are done more out of custom, than a pure intention of glorifying God; what reward can you expect greater than that of the Scribes and Pharisees, who were equally as exact in the performance of the things required by the Law under which they lived?

But lest you should imagine that the inward spirit of Religion is inseparable from the exterior act which it prescribes:

scribes: and that you have prayed like a Christian, when in the temple of God, you have recited a set form of words which is commonly called a prayer: or that by bestowing a few pence on one of your indigent fellow creatures, you have complied with the Gospel precept of giving alms according to your ability: hear what St. Paul says in his first Epistle to the Corinthians, xiii. 2. *Though I have all Faith so that I could remove mountains, and have not Charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Charity it profiteth me nothing.* In these words the Apostle makes an evident distinction between the outward action, and the inward motive that should spur us on to perform that outward action. For he intimates that though we give all our goods to feed the poor, yet this gift may not be accompanied with charity: and if not, it would profit us nothing. What then is this charity, without which neither Faith nor Alms can make us agreeable to God; but that divine virtue descending from the Father of Lights into the hearts of the faithful, which excites us to love him, and to dedicate our whole lives to his service: which engages us to perform all our actions out of a pure motive of the love of him, because he has commanded them; and which engages us to fulfill the precept which he has given us by the Apostle, 1 Cor. x. 31. *that whether we eat, or whether we drink, or whatsoever else we do, we should do all to the glory of God.* If then we can render glory to God even by eating and drinking: and if he expects that we should glorify him by performing these, which are the most ordinary actions of our lives, with a pure intention: how much more does he expect that we should glorify him in the performance of the solemn acts of Religion: in those acts which ought to have no other tendency than to acknowledge his supreme dominion over us, to promote his praise, and to save our own souls.

There are two passages in the new Testament, which in a striking manner give us to understand, how much the value of any action depends, in the sight of God, upon the purity of the intention with which we perform it. On a certain occasion our Saviour said to his disciples, *Matt. x. 42. Whosoever shall give to one of these little ones a cup of cold water only in the name of a disciple, he shall in no wise lose his reward.*

*reward.* What can be of less value than a cup of cold water? Yet how trifling soever the gift be in itself; it is ennobled and sanctified by the intention of the giver. As being done for the sake of God, it thereby is accompanied with a spiritual act of his worship, and therefore shall in no wise lose its reward. Again, when he saw the Pharisees casting their gifts into the treasury of the Temple, he observed a *poor widow who cast in only two mites*, which as the scripture says, make but one farthing: but because it was all she had, and she gave it with a willing heart for the honour of God, and the advancement of his worship, he preferred it to all the rich gifts of the Pharisees, *Mark xii.*

43. From hence we may conclude, that it is not merely your punctuality in the outward observance of the fasts, the recital of the prayers, and the distribution of the alms to which you think yourselves obliged, in conformity to the Laws of God, of the Church, or according to the common practice of Christians: but I will say more: It is not your *frequent* exterior fasting; your *daily* corporal attendance at the publick worship of God; your *frequent*, your *numerous* or *long continued* prayers, or the *largeness* of your alms that God regards: but it is the worship of him in spirit and in truth; it is that internal homage and adoration, that ardent love of God, that spirit of devotion and affection for him, that diligent attention to him in all your performances, that earnest desire and intention of performing them because he has commanded them, which should accompany each of these exterior actions; that makes them agreeable in his sight. If your outward observances of his Law, are accompanied with these dispositions and sentiments; if they are done with an intention to please him; if you offer them to him as so many acts of the homage and adoration which is due to him; and if you perform them as testimonials of your obedience to his divine commands: the otherwise most ordinary and seemingly indifferent actions of your life, those which you are inclined to perform out of necessity, convenience, or pleasure; such as providing a decent subsistence for your families; or according to St. Paul, your *very eating and drinking*; and I may add, even your lawful recreations; are all done and tend to the glory of God; and thereby become perfect acts of divine love, which God will reward accordingly. But if this motive, this spirit of



devotion, this spiritual worship be wanting; your alms, your fasts, your imaginary prayers, your regular attendance at the solemn worship, your frequently hearing sermons, or other spiritual instructions, and your exterior regularity in the discharge of every duty annexed to your respective station, which by a due intention and application of the mind and heart, might become Christian virtues: will be found to be merely pharisaical. And although you may be highly extolled by mankind as a good Christian: yet when God who tries the reins and the heart, *Jerem. xi. 20.* shall weigh you in the balance of the sanctuary, you will be found wanting.

Perhaps, my dear brethren, because God has been pleased to enlighten your understanding with the knowledge of his sacred truths; because you profess yourselves Christians, that is, disciples of Jesus Christ; you therefore imagine that you are undoubtedly of the number of the true worshippers of God, and that your worship is acceptable to him. But do not boast so much of this verbal and outward profession; for it is not this, but a diligent attention and ready obedience to his divine commands, that makes you truly his disciples. The Jews in the like manner boasted that they were the offspring of Abraham, *Matt. iii. 9.* yet this connection with the friend of God, *Isaiah xli. 8.* did not give any merit to their performances, or render them pleasing to God. Our Saviour tells us, *Matt. vii. 20.* that, *Not every one who saith unto him, Lord, Lord, shall enter into the kingdom of heaven; but he who doeth the will of his Father who is in heaven. For many will say to him in the day of judgment; Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?* Yet he will answer them, *I never knew you; depart from me ye who work iniquity.* Can we infer from this reply, that in the day of judgment, our Saviour will not acknowledge those who have been his true disciples? Or ought we not rather to conclude, that those persons were not really his disciples, notwithstanding their outward profession of his faith? And indeed, how can any one be considered as a disciple of him, to whose precepts they pay no regard? If therefore in order to become true disciples of Jesus Christ, it be necessary for us to obey his commands: as this of worshipping God in spirit and in truth is one of his



his commands; the observance of this is necessary to make us his true disciples. For does he not tell us that *the first and greatest commandment of the Law is, Matt. xxii. 37, 38, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind?* Was it not this internal worship, which even in the old Law God chiefly insisted on, when he said, *Prov. xxiii. 6. Son, give me thy heart?* Does he not, by the Prophet Isaiah xxix. 13, reproach the Jews that *their hearts were far from him*, at the very time that they pretended to honour him with their lips? Does he not blame them, for that though his altar abounded with their sacrifices, yet they did not render to him the worship which he expected from their hands, by a careful observance of all his Laws, *Isaia i. 11.* and by serving him in all their works with a perfect heart, *Josue xxiv. 14?* If he reproached the Jews with failing in their duty, because their exterior actions were not accompanied with an interior and earnest desire of glorifying him thereby: if he was displeased with them because they contented themselves with a punctual performance of the outward works and ceremonies prescribed in the Law, without the inward spiritual worship, in which consists the most essential part of the homage that is due to him: how much more will he be offended with those Christians, who offer to him only the outward appearances, the leaves of those acts of virtue and piety which he demands, without the solid fruit of affection and sincere devotion. Especially as our Saviour has given us to understand, that this is one of the grand proofs of our being his true disciples, by saying, *The time now is, when the true worshippers shall worship the Father in spirit and in truth.*

As it is of little purpose for us to be speculatively convinced of what is our duty, unless we take care to comply with that duty. And as one of the means, of inducing us to discharge what we acknowledge to be our duty, is, by often comparing our conduct with the obligations we acknowledge to be incumbent on us: for this reason, I will now apply what I have said; and compare your performances with the perfection required of all Christians by the Gospel. From whence you may be able to judge how far your worship is conformable to, or swerves from this characteristick of true Christianity; and consequently whether you do, or do not, worship the Father in spirit and in truth.

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As, to acknowledge the supreme excellency of God, and our total dependance on him; to praise his goodness, to thank him for the innumerable favours he has bestowed on us, to beg a continuance of those favours, to implore the forgiveness of our sins, and his grace to preserve us from ever more offending him, are all acts of the worship of God; and at the same time are all comprehended under the general notion of prayer: by examining in what manner you generally perform this duty, you will be able to frame a judgment of all your other performances. And if your prayers are accompanied with that interior spiritual worship which is due to God; you may then have reason to think that it accompanies all your other actions, and makes them agreeable to him: but if it be wanting in these, you may then conclude that it is wanting in all the rest; and that all your apparent virtues, are no more pleasing in the sight of God, than were those of the Pharisees, which he condemned. What then, Christians, is your intention when you go to present yourselves before God in prayer? What is your behaviour, your recollection, your sentiments, your devotion during that precious time? Do you consider that you are going to appear before the great Creator of heaven and earth; to adore him as your sovereign Lord and the author of your existence, to return him thanks for his favours, to implore his mercy and the forgiveness of your sins, and to beseech him to preserve you from offending him again? Do you then, in consequence of this consideration, adore him with profound reverence, becoming the infinite distance there is between so great a God, and such infirm and miserable creatures? Are you sensible of his innumerable favours; are you convinced of their greatness and importance: and do you perceive in your heart any real sense of gratitude for his having bestowed them? Are you interiorly convinced of the innumerable multitude of your sins, and of the injury you have done to God by them? Are you sincerely sorry that you ever committed them? Do you from your heart detest them? Are you sensible of the wretched condition to which you have reduced yourself by your sins: and of the infinite greatness of the mercy you ask of God, when you request him to forgive them? Do you implore his pardon with an humble and contrite heart? Is this contrition and humility accom-  
panied

panied with a hope of forgiveness, through the merits of your Saviour: and with a firm resolution of never more proving ungrateful to so gracious a God? Do you also consider the weakness of your nature; the force of concupiscence; the deep root it has taken in your soul by long indulgence; the unavoidable dangers and temptations to which you will be exposed by your passions, and by the solicitations and provocations of a corrupt world: and that the grace of God, is absolutely necessary to enable you to overcome those temptations, and to persevere in your pious resolutions? And lastly do you resolve to have recourse to God for that grace by frequent, by humble, and fervent prayer? If these be the dispositions with which you approach to and address your God: how unprofitable soever your service may be to him, *Luke xvii. 10*, it is nevertheless that worship in spirit and in truth, which he expects from all his adopted children; it is that with which he is highly pleased; and such as will effectually obtain from him all the graces of which you stand in need.

What then, my dear brethren, do your consciences testify concerning these sentiments, and this behaviour? Do they afford you the comfortable assurance, that like true worshippers of God, you have been accustomed thus to worship him *in spirit and in truth*? Alas! how often have you, on the contrary, considered the duty of prayer as a tiresome obligation, from which you wished to have been excused! How often have you performed it with coldness, with indifference, with indevotion! How often has your mind and heart, instead of being turned towards God, supplicating him for the pardon of your offences, and for his graces and favours: been employed in reflecting on the tediousness of the task, and in wishing it was over! How often have you, the moment you rose from your knees after the public worship was over, banished in a manner all thoughts of what you had been about; and immediately entered into some frivolous conversation with those who happen to be near you. Alas, my dear brethren, when this is the case; as constant experience shews it is with many: what opinion can any one form of your apparent devotions, whether public or private; but that they are performed more out of custom and ceremony, than any real intention of rendering to God the honour, praise and adoration which he expects from you: and that while you offer



offer to him the outward appearances of the duties of a Christian, your hearts are entirely void of that worship of God in spirit and in truth, which is a condition indispensably necessary, to render your outward actions agreeable to the divine Majesty; and likewise indispensably necessary to make you true worshippers of God, and true disciples of Jesus Christ.

As you are sensible that by the corruption of human nature, you are rendered weak and prone to evil, and that it is only by the grace of God, that your understanding can be enlightened to discover the artfulness of your spiritual enemies, and your heart strengthened to resist their malicious endeavours, and enabled to subdue your own treacherous passions: is not this conviction a sufficient reason to engage you to present yourselves before your God, with a heart full of gratitude for all his goodness and mercies: full of the sense of your own miseries; and with an earnest and pressing desire of receiving from him that comfort and support, which none but he can afford? This earnest and pressing desire of obtaining what we pray for, is what St. Paul strongly recommends to all the faithful, when he exhorts them, *Rom. xii. 12, to continue instant in prayer*: and indeed it is what a true sense of your miseries always should, and sometimes does inspire you with. For example, when you are afflicted with any grievous corporal calamity, when you have a prospect of speedy death before your eyes; are you accustomed to petition for succour and deliverance, in the careless and indifferent manner with which you offer up your petitions at other times? Are the thoughts of the presence of God, and your dependance on him, at that time absent from your heart? Do you then speak in a tone of voice, that seems to indicate that you do not much care whether he grants or refuses your request? If you were in imminent danger of being shipwrecked; if a violent earthquake or inundation threatened you with a prospect of being buried in an instant under the ruins of your own habitation: would you then pray in your accustomed indifferent manner? We may easily judge what you would do in these extraordinary cases, by what you actually do in much more ordinary occurrences. For if even a violent storm of thunder and lightning happens to surprize you; every flash rouses unusual horror in your soul; you are terrified at the apprehen-



apprehension of the majesty of God, at whose command those astonishing things happen; the offences you have committed against him in an instant occur to your memory; you dread his vengeance, you implore his pardon, and with a heart intent on your own safety, you beseech him to protect and deliver you from impending danger. You can then pray with attention, with fervour, with humility, with earnestness, and perseverance. You can then address him as your God; and you hope from your heart that he will hear your prayers, and deliver you from the object of your terrors. Your most intimate acquaintance who come to visit you in your own house, cannot then engage your attention: your cards or other amusements are dropped, and nothing but a prayer-book can give ease to your tortured mind. Do you then, Christians, imagine that God deserves your attention, only at the times when he presents himself armed with majesty and terror to your unwilling thoughts? Do you then only depend on him for existence and preservation, when the prospect of present temporal death presents itself to your imagination? Do you think that then only you ought to have recourse to him for assistance, when you are convinced you can find no comfort or relief from your high birth or exalted station, from your wealth, your attendants, your most intimate friends, or whatever else this world affords? Is he not your God at all other times, as well as in the times of immediate distress? He is. And consequently he expects that at all other times you should address yourselves to him, with the very same sense of his presence, the same reverence and adoration of his divinity, the same conviction of your dependance on him, the same earnestness in your requests, and the same confidence in his mercy and goodness. For as he is at all times your God, and at all times present with you, though invisible to you: so he is at all times a jealous God, *Exod. xx. 5.* jealous of your behaviour towards him; but more especially so, at the times when you do, or pretend to pay him that homage which you acknowledge to be his due.

Can you be sensible of the innumerable frailties of your nature, and the miseries with which you are surrounded; and yet not think his mercy, his favour, and protection, worth asking with sincerity and earnestness? Or can you think that you ask with sincerity and earnestness, without attending

attending to the meaning of the words which you speak to God; or without accompanying and urging them with all the desire of your soul? Look only on one of those your unhappy brethren whom you meet in the streets, that are pinched with cold and hunger: and from the manner in which they solicit you to relieve their corporal necessities; learn with what humility, with what importunity, you ought to ask of God the relief of your necessities both spiritual and corporal. If you either be not inclined, or have it not in your power to relieve them, you can scarce get rid of their importunities; they urge their suit over and over again, pressing you by all that is dear in heaven and earth to grant their request: and they relate to you their miseries in such an affecting tone of voice, as will engage a compassionate man to pity, even when he has not the ability to relieve them. Shall it then be said that the corporal food and raiment that are necessary for the support of a miserable life, which must shortly have an end, are more deserving the attention of a Christian, than the graces and favours of God, which will enable him to live eternally. If you had a true knowledge of your inability to avoid and resist the wiles and malice of your spiritual enemies; if you did but reflect on the many dangers and temptations to which you are daily exposed from the violence of your passions, and the solicitations and provocations of a corrupt world; and if this knowledge and reflection was accompanied with an earnest desire of being preserved free from the infection of sin, and with a full conviction that all your strength and support must come from the hand of the Almighty; you certainly would urge your petitions to your God, with as much earnestness and importunity as the hungry beggar petitions for the morsel of bread which he wants to preserve his life.

You may remember that I proposed to examine only one example of the manner in which Christians generally perform their duty to God: and if they were found perfect in that one instance, from thence to conclude that in all the other acts of their duty, they likewise worshipped their God in spirit and in truth, or if defective in this, they were likewise defective in all the rest. You perceive the example I have chosen, is the duty of prayer; which being in a particular manner called by the name of the worship of God; is there-

fore in an especial manner entitled to be the subject of our consideration. But though prayer be one of the chief acts by which we render honour to God, yet it is not the only one. For whatsoever he has commanded, either by himself, by his Apostles, or by his Church, such as your fasts, your alms, your attendance at the solemn worship of God on Sundays and Festivals, your participation of the Sacraments, and every thing else prescribed in the Gospel, are equally acts of your Christian duty: and by performing them with a pure intention of obedience to the commands of God, and with a constant attention of the soul to him; you by them equally worship the Father in spirit and in truth. But if they be destitute of this intention and attention, none of them can be that worship of God in spirit and truth which he expects at your hands.

You only, dear Christians, can judge of what passes within your own souls at the time when you perform any of the duties required by the gospel; and therefore you only can certainly know whether you do, or do not, perform those duties in such a manner as to render to God that homage of spiritual worship which you acknowledge to be his due. But, if at the very time of your prayers, which you know to be, and call by the name of the worship of God; your consciences inform you that they are not accompanied with that interior and spiritual worship without which they cannot be pleasing to God: if instead of reverence, you are regardless of his divine presence; if instead of attention to the words and sense of the petition which you are presenting to him, your thoughts are turned to your temporal schemes or amusements; if instead of being sensible of your frailties and miseries, and of the need you have of his grace, to support and deliver you from those frailties and miseries; you are fully satisfied with your present condition, easy under all your wants, think like the proud Pharisee, that you stand in need of nothing, and expect nothing from his hands; or if you indeed ask, yet ask with such carelessness and indifference, as indicates that you are not solicitous whether he grants or refuses your request: can it be imagined that you pay more attention to him in the performance of those things, which do not at first sight seem to have so near a relation to the advancement of his glory, or so much a part of his wor-

ship as your prayers? In such circumstances how can you persuade yourselves that the regularity of your attendance at the solemn service of the Church, is an effect of your love of God, and your ready obedience to his divine commands; and not rather the effect of custom, merely to avoid giving scandal, or for other human respects: that your fasts do not proceed from the same cause: that your alms are not the effect of that mere natural compassion for the miseries of your fellow creatures, which is often to be found in the breast of a Pagan, who never heard of the divine precepts of Christianity, or which you yourselves often experience for a suffering brute? Ah, my dear Christians, if your prayers be essentially defective, all your other actions will be so too; if at those times you think not of God nor of what you say, you will not pay a greater attention to him in the performance of your other duties: if the most solemn and express acts of your external worship of God, are destitute of the internal sentiments and affections, which make the great difference between Pharisaical and Christian worship: all your other duties will be equally void of the same internal sentiments and affections, equally empty and useless ceremonies, and far from that *worship of God in spirit and in truth*, which our Saviour declared should be rendered to his heavenly Father under the Christian dispensation.

If you desire to be true disciples of Jesus Christ, and to render to God an acceptable service; attend not only to his precepts, but also to his example, which he designed to be a pattern for your imitation; and see in what manner he glorified his heavenly Father in every action of his mortal life. Before his incarnation, the royal Prophet, speaking in his person, declares his readiness to do in all things the will of his heavenly Father, *Psalms xxxix. 8. In the beginning of the book it is written of me that I should do thy will: my God, I am willing, and I have thy Law in the midst of my heart.* During the whole course of his mortal life, he most zealously fought the honour of his heavenly Father, as appears from the words he spoke to his mother and St. Joseph, *Luke ii. 49. Did ye not know that I ought to be about my Father's business?* His miracles, his labours and sufferings, every thought that occupied his heart, every word and deed tended to the advancement of his Father's glory. And upon this he was so intent, that when desired by



his Apostles to take the food necessary for the natural support of his body; he gave them to understand, that while he had any prospect of saving a Soul, he had business of more importance on his hands; and therefore said; *John iv. 34. My meat, is to do the will of him that sent me.*— But when we see him, in the form of a servant, rendering to his eternal Father, that worship which he taught his disciples to offer: with what attention, with what reverence, and earnestness of soul did he perform that office! His recollection and attention appears by his retiring from the company of his disciples. For wherever in the scripture we read of his praying, we almost always find that he prayed alone. His reverence is manifest by his praying prostrate on the ground. And St. Paul tells us, that *Heb. v. 7. He offered up his prayers and supplications with a strong cry and tears.* Ah, my dear Christians, is it possible that the Son of God, who from all eternity was equal to his heavenly Father, should humble himself in this manner, to teach you how you might render an acceptable worship to your God: and can you think that for you who are but mere creatures, mere dust and ashes, it is not necessary to address your God with the like reverence, the like devotion, and like earnestness? Can you contemplate the Saviour of the world in this humble posture, supplicating his Father to bestow mercy, grace, and salvation on you: and yet think that the favours he asks do not deserve that you should sue for them with the same humility, the same affection and devotion? Can you reflect on his passing whole nights, I should indeed say his whole life, in acts of adoration and praise: and yet think that you fulfil your duty to your Creator, by a mere outside ceremony or shew of prayer, which you perform for a few minutes every day, and half an hour once or twice in a week, without any real and sincere desire of glorifying him as your Creator and preserver? Can you reflect on his giving sight to the blind, hearing to the deaf, speech to the dumb, raising the dead to life, forgiving sins, and relieving every other corporal and spiritual necessity of mankind, for the advancement of his Father's glory, and because they were his creatures, and his adopted brethren; and shall not the same love of God animate you to afford as much relief as lays in your power, to those who are by nature your fellow creatures; and by grace the adopted

children of the most high God, and your brethren in Jesus Christ? Certainly the Sovereign Lord of heaven and earth, whose mere goodness drew you out of your original nothing, who gave you a rational soul capable of knowing, loving, and serving him in this life, and of being happy with him for ever in the next; who still preserves the being he gave, still heaps innumerable blessings on you, and to whom you are indebted for every moment of your life: ought in every moment of your life, and by all the means in your power, to receive your warmest sentiments, expressions, and tokens of love and gratitude for his favours. But if neither his goodness, the precepts and example of your divine Redeemer, nor the hope of being admitted into the happy society of the saints, can prevail on you to render to him that homage and worship in spirit and in truth, which he expects at your hands; the time will come when the slighted commands and example of your Saviour, will become to you a source of the greatest terror and confusion. His profound humility and reverence in the presence of his heavenly Father, will be contrasted with, and condemn your levity and disrespect in the presence of your God. His solitude and attention will condemn your disgust, your haste, and dissipation of mind, while you outwardly seem and pretend to worship him. His fervour will condemn your tepidity. That divine charity which excited him constantly to have the honour and will of his Father in view in all his actions, will condemn the natural and merely human motives from which all your apparent virtues proceed: and he will declare, that by not diligently attending to his doctrine, and by not imitating his example, your works of apparent piety were merely Pharisaical: and that by not having worshipped the Father *in spirit and in truth*, you are not of the number of his true adorers: not of the number of his true disciples.

Since then, dear Christians, you see that no act of merely external worship; no mere corporal compliance with the precepts of the Gospel; no fasts, however rigorous; no prayers, however long or frequent; no alms, however liberal; can have any merit or acceptance in the sight of God, unless they are undertaken out of a motive of the love of God, and in obedience to his commands: and unless they are accompanied with a pure intention of performing them  
for

for his honour : let it henceforth be your constant practice, in complying with every act of your duty, always to have your attention fixed upon God. Consider who it is that has commanded you to perform those duties: the end for which he has enjoined them: in what manner he has commanded you to perform them: and the immense reward he will one day bestow upon you for their due performance. By acting in conformity to these considerations, every duty you discharge, and even the most ordinary actions of your life, will become acts of the spiritual worship of God: you will then, according to the prediction of your Saviour, *worship the Father in spirit and in truth*: and he whom you worship on earth according to his desire, will hereafter translate you to those mansions of inconceivable bliss, where with the Saints and Angels you shall continue to worship him in spirit and in truth for all eternity. *Amen.*

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# O B I T U A R Y,

FOR M,DCC,XC.

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## C L E R G Y.

1790. Jan. 26. The Right Rev. and Hon. Dr. James Talbot, Lord Bishop of Birtha, and Vicar Apostolic for the London District, in the 64th Year of his Age, at his House in Hammersmith, and buried in the Church of that Town.
- Feb. 19. The Rev. Dr. John Eyre, at Sheffield, Yorkshire.
- April 30. Rev. Mr. John Bradshaw, at Ugthorp, Yorkshire.
- May 17. The Right Rev. Dr. Matthew Gibson, Bishop of Comana, and Vicar Apostolic for the Northern District, at Stallahall, Northumberland.
- Aug. 23. The Rev. Dr. Joseph Strickland, at Stoner, Oxon.
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1789. Nov. 21. Rev. Mr. Joseph Edesford, Exeter.
1790. Jan. 25. Rev. Mr. George Knight, Monmouth.
- May 11. Rev. Ignatius Matthews, Newtown, Maryland.
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1790. Jan. 5. R. F. Vincent Teesdale, O. S. D. Jub, Bornham.
- Feb. 27. R. F. Francis Bourke, O. S. F. London
- March 12. D. Peter Walmesley, O. S. B. Jub, Douay.
- Aug. 20. D. Thomas Walfh, Age 64, O. S. B. Cambray.
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- Sept. 5. Mr. Joseph Waterhouse, Collegian, Valadolid, Spain.

## RELIGIOUS WOMEN.

1789. Nov. 14. R. M. Ann Aspinel, Abbess of the Bar, York.

Nov. 20. R. M. Ann Maxwell, the above Lady's Successor, who being united in Life was almost inseparable in Death.

— 16. Sister Mary Francis Stoner, Age 71, O. S. C. Rouven.

— Sister Mary Magdalen O. S. C. Aire, Artois.

1790. Feb. 7. Sister Francis Sales Fitzherbert, Age 41, 3. O. S. F. Bruges.

\* \* As there are no doubt many Omissions in the Decease of Religious, whose communities being distant from the Printer --- have seldom an opportunity of giving due information, or having done so by private conveyance has never been received, J. P. Coghlan requests therefore, that each House will, by the 1st of September at furthest, send a compleat list of all who have died in the preceding year, from the same month, and never later; by which means they will not be deprived of the many Suffrages, which of all charities is the most benevolent and meritorious, as it affords not only acquaintances but others a means of voluntarily contributing to the eternal peace of those, who will most certainly remember them when arrived in their CELESTIAL ABODE.

# L A Y P E R S O N S .

1789. Oct. 16. Lady Mary Mannock, Age, 75, Bath.  
 Oct. 30. Albert Silvertop, Esq. Age 75, of  
 which he was Blind 50, Newcastle.  
 Dec. 3. Mrs. Mary Winter, London.  
 — 23. Mr. Robert Fleetwood, London.
1790. Jan. 12. Mrs. Elleanor Milner, Age 74,  
 Gosport.  
 — 13. Mr. John Gaittait, London.  
 — 16. Mrs. Mary Josepha Chabert.  
 — 17. Mr. Robert Buckhurst, Colliers Inn,  
 Herts.  
 — 30. Mr. John De Bruyn, Age 24, London.  
 — 31. Mrs. Margaret Boswell, Age 46,  
 Kent.
- Feb. 7. Captain Nicholas Hagan, London.  
 — 11. Mrs. Lucy Foresta, Age 73, London.
- March 6. Mr. Henry Jordan, London.  
 — 20. Frances Lady Brown, Age 77, Lond.  
 — 25. Mrs. Bridget Buchannan, Winchester.  
 — 27. Mrs. Elifabeth Maddison, Age 83,  
 Hammersmith.
- May 20. Robert Barnes, Esq. Bridport, Dorset.  
 — 21. Mrs. Mary Parkenson, Age 81,  
 London.
- June 11. Mrs. Margaret Farmin, Age 46.  
 — 26. Mr. Joseph Fogg, Age 31, Bayswater.

# L A Y P E R S O N S .

- June 27. Mr. Esther Maria Walsh, Byfleet,  
Surry.
  - July 30. Mr. Barney Thornton, Age 52, Lond.
  - Aug. 7. Mrs. Hannah Warren, HammerSmith.
  - Sept. 11. Mrs. Elifabeth Nicolas, London.
  - 23. Mrs. Sarah Lucas, Warwickshire.
  - Oct. 6. Mrs. Elizabeth Lucas, London.
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\* \* \* To promote the pious Intention of our Suffrages for the Dead—all persons for whom *J. P. Coghlan* is ordered to print and deliver Bills to the Chapels in London, shall have their NAMES inserted gratis in the Annual OBITUARY, which accompany the several DIRECTORIES published by him. So important an advantage, which communicates so extensively, claims the attention of every Individual; as the greatest and last Charity of which they may one Day hope to participate themselves—he hopes therefore Undertakers and the Friends of deceased persons will give the earliest Intelligence, and observe that the Bills are printed by *J. P. COGLAN*, No. 37, Duke-street, Grosvenor-square.



London, January 1, 1788.

**A** Confraternity for the repose of our Brethren, who are in a State of Expiation, erected in the Neapolitan Chapel, and held every Second Sunday of the Month after the Service of the Day.

*It is a wholesome and holy Cogitation to pray for the Dead, that they may be loosed from their Sins, 2 Mac. xii. 43.*

*If any Man's Works shall burn, he shall suffer Loss, but he himself shall be saved, yet so as by Fire. St. Paul, 1 Cor. iii. 15.*

A Charity so important to each one of us, which affords Relief to those no longer in a State to help themselves, above all others is the most acceptable in the Sight of God, needs no embellishing Phrase to adorn, nor Reason to urge the Necessity of such an Institution.—We all know the Acuteness of Pain, which every one, more or less, feels in every Station of this Life, and though our Holy Church in her Councils doth not define, with exact Precision, what the Suffering of our deceased Friends may be, yet from the Words of St. Paul and others we are assured, the most excruciating Pangs of our whole Life fall far short of one Moment's Expiation in the other.

To associate then in so meritorious a Work, and to defray the incident Expences which must attend it, a Subscription is opened; which, that the poor may not be deprived of a Share in the offering, will be only Three Pence each Person for every Month, whilst the more Opulent will be left to increase their Benefaction, according as their pious Inclination shall direct them.

The Rules of this Confraternity are,

I. The Second Sunday of every Month, immediately after Vespers, the Office of the Dead shall be said, and the Five Masses on the first Vacant Day in the following Week shall be offered up for any Member or Members who may have departed in the preceeding Month; or in case of no one's Death, then the Function shall be for the Faithful in general.

II. There shall not be any Obligation of Attendance from those Subscribers, whose Abode may be remote, or any inconvenience in attending; but it is recommended to every

every Member, that they say the Psalms *Miserere* and *De Profundis* twice every Week—offer one Mass, at which they should be present—and say one Pair of Beads of Five Tens, in Honour of the Five Wounds of our blessed Redeemer, within the Month, if Opportunity and Leisure will permit—or may change this to any other Devotion more suitable to their Occupations.—By this Rule those who reside in the most distant places of the Town or Country, may see the advantageous Benefits arising from their Subscription, without burthening themselves with Attendance; and those who have the Charity to subscribe for Parents or other Friends, though ever so long Dead, may have them registered to partake of these Benefits.

III. A Book shall be kept, in which each Subscriber's Name and Abode, with their Subscription, shall be inserted, which shall be left with the Rev. Mr. *Kimberly*, who, with the other Gentlemen, are authorised to receive and apply the same to the above Use; or the Clerk of the Chapel in their absence.

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Mrs. STEWART, who has had the Honour, for several Years, to attend Families or Young Ladies into Foreign Parts, whose Character, Knowledge and Abilities for such an Undertaking is unquestionable, still continues to Travel, and may be heard of at Mr. COGHLAN'S, No. 37, *Duke-street, Grosvenor-square*, and Mr. FOGG'S, No. 50, *New Bond-street*.

Please observe that the report of English Houses in France and other parts, being soon to undergo a Suppression, is entirely without Foundation; on the contrary, these Places expect daily a Decree in their Favour, which will place them in the most permanent Situation, and secure their little Property.—The Pensions are as usual.

## FEMALE BOARD and EDUCATION,

At the Barr, York, on the usual terms.

The Ladies at HammerSmith also as usual.

Miss HAVERS and Miss NICHOLLS, in the lower Road, *Richmond, Surry*, terms twenty-five Guineas, washing included, and two Guineas entrance; Masters paid separate for writing, arithmetic, use of the globes, music, Italian, drawing and dancing.—A Month vacance at Christmas and Midsummer.

Miss NIELL, in the *Grove, Hampstead-Road*, terms twenty Guineas, and two Guineas entrance,—Music and dancing one Guinea a Quarter each, and one Guinea entrance, writing and arithmetic fifteen Shillings per Quarter, and half Guinea entrance.—This School requires one silver table spoon, a knife and fork, a pair of sheets and six towels.

Mrs. LINSEY and Mrs. BARKER, *North-End-Lane, HammerSmith-turnpike*. Terms as usual.

Mrs. BAILEY, *Brookgreen-House, HammerSmith*, terms fourteen Guineas a Year, and one Guinea entrance; to bring a silver table spoon, a knife and fork, and six towels, or pay two Guineas entrance—French, drawing and dancing are paid for a part,—Vacance Christmas and Midsummer, and are times of payment—Parlour Boarders twenty-six Guineas and four Guineas entrance.

Miss COWDRY, at *Woolton, near Liverpoole, Lancashire*, terms thirteen Guineas a Year, entrance one Guinea for board and fire—to read and write English and French grammatically, history, geography, ornamental and useful needlework, three Guineas—Dancing 2 Guineas, and half a Guinea entrance, writing and arithmetic one Guinea a Year—Music and drawing as usual—Washing one Pound twelve Shillings.—Letters, parcels, or persons must be addressed for Miss Cowdry, at Mr. *Richard Walches, Church-street, Liverpoole*.

Mrs. WADE, *Ham-Lane, Essex*, as usual.

# EDUCATION and BOARD for BOYS.

Mr. WILACEY, *Old Hall-Green, near Puckeridge, Herts.* terms twenty-five Guineas a Year for board and learning. Parents to find cloaths, books, medicine, and any other extraordinaries.—None admitted after twelve years old.

Mr. INGRAM, *Badgley-Green, near Warwick*, Sixteen Guineas per Year, and one Guinea entrance, or twenty-two Guineas and all things found.

Mr. BEESLEY, *Shrewsbury-House Academy, Isleworth, Middlesex*, terms twenty-five Guineas per Annum, and two Guineas entrance; to take a silver spoon, a knife and fork. &c. Dancing, music, fencing, Drawing, &c. on the usual terms.

Mr. SOUTHWORTH, *Sedgley-Park, near Woolverhampton, Staffordshire*, terms fifteen Guineas a Year, to learn Latin, Half-a-guinea entrance paid by half yearly advances, but if out of this kingdom, a whole year must be in advance—to take two suits of cloaths, six shirts, four pair of Stockings, three pair of Shoes, two Hats, four Handkerchiefs, knife, fork, spoon and two combs, after which till returning, all things are found at the School expence, unless in sickness or other extraordinary circumstances.—One penny a week is allowed the children by the School—Parents are requested to make no privet gifts to their children.—At coming away all cloathing is to be at the Parents expence, unless any be left of what they had with them. Admission from six to fourteen years old, and not after.—It is requested that Parents will not call their Children home, but rather see them at the School, or send some prudent person to do so, who may converse with them alone—Vacancies or absence being very prejudicial, and is what the Superiors of this place do not admit of.—Each Boy has a bed to himself.

Mr. JONES, at *Bridzor, near Wardour-Castle, Salisbury, Wiltshire*, terms eleven Guineas a Year, for reading, writing, accompts, board, lodging, washing, mending, &c. Particular attention will be paid to their morals, and knowledge of religious duty.

Mr. NEWBY, *Haighton, near Preston, Lancashire*, this Gentleman did not send his terms in time for the Directory going to Press—but is well known, and much esteemed in the North of England.



*The CHAPEL in St. George's-Fields,*

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**C**LAIMS in a particular manner the attention of the Public—besides the several Hospitals, Prisons, Schools, &c. there are not less than 3000 mostly labouring industrious Persons, whose indigency calls loudly for the pity and assistance of their fellow Creatures, whom the bounty of divine Goodness has blessed with any kind of Affluance.

This place has been erected on the most frugal and simplest plan possible—the Artists employed have acted with such generous principles of Charity, that nothing we can say will add to their Merit, but there still remains the very large Debt of TWELVE HUNDRED POUNDS to clear, without laying by a single Shilling for the pastoral Duty, which now only one Gentleman has the Care of.—His Labour, to any man of reflection, must be immense, it is indeed sufficient for five others; therefore, some in such an extensive and populous District must be neglected, unless Provision can be made to support the present Pastor, and afford him Assistance. Add to this the unlet Ground fronting the Road by the side of the Chapel, increases this incumbrance, and must be paid for annually till disposed of and built on.

This is not a Business of private Concern it is of general Utility, and as the Church of Jesus Christ admits of no division, nor distinction of Place, or of Nation, so we address ourselves to all, and every one

equality.—Where is there a greater concern than the Care of Infancy, Indigency, the Infirm, Dying, or Imprisoned Persons? What more sublime offering to the Deity, than to erect and endow a place for the free worshipping of him, to assemble and instruct the People, or explain his divine Word? Let your Condition be what it will, surely some Trifle may be spared; remember the Gift is made to that God who gives you your all; the Widows Mite had its Merit in the Gospel; then hesitate not to make your Offering: every denomination of Christians are forward on such occasions. Let not Catholics shrink from a Charity of so much importance to their own eternal welfare.

It is humbly requested Gentlemen will take this important Charity to heart, and recommend it to their Congregations.

Donations if ever so small will be received by the Rev. Mr. GRIFFITHS, or the Clergyman of any other Catholic Congregation, by Mr. ADDIS, Treasurer, Mr. DANIEL, Secretary, any of the Gentlemen of the Committee for this Charity, or by Messrs. WRIGHT, SELBY and ROBINSON, Bankers, Henrietta-Street, Covent-Garden.



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L O N D O N.

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WHICH has been of such acknowledged Benefit to Mankind, for these THIRTEEN Years past, that without once advertizing, the Sale has so rapidly increased not only in this, but Foreign Countries, as to encourage the Continuance of them; and that from the same charitable Motive, which first induced the Proprietor to make them public, that the Poor might have a cheap and safe Medicine, for whatever may afflict the Head, Bowels, or Stomach; such as, all Windy Complaints, Head-achs, Indigestion, Vertigoes, Palsies, Gripes, Scurvy, Rhumatism, Gout, Disorders to which Seamen, Painters, Plumbers, and Manufacturers, who follow dangerous and unwholesome Businesses, are liable; and are peculiarly serviceable in the Complaints to which Women are generally subject.

THE JESUITS BALSAMIC CORDIAL,

Price ONE SHILLING the BOTTLE, (Duty included,)

WHICH is an effectual Remedy for the most violent internal Pains in the Stomach or Bowels, whether they proceed from Gripes, Cholick, or even Convulsions; and is good in almost all Disorders to which Women are subject.—They are particularly serviceable in any Complaints of the Nerves, Fevers, Head-ach, internal Bleeding, Hurts or Wounds, and withal so innocent in the Composition, that Children may take it, though they be ever so young, without the least Danger of getting Cold; and those who are obliged to follow dangerous or unwholesome Trades or to visit where there are infectious Diseases—Painters, Plumbers, &c. or that are subject to take Cold—would do well to fortify their Stomach with this Cordial as a Preventative in such Cases.

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Give a new-born Infant Six or Eight Drops in a Tea-spoonful of Water; and, if you find not the Relief expected within half an hour, increase the Number of Drops, but not the Quantity of Water, and so on every half hour, till the Child breaks Wind.—The same Method is to be made use of when an Upgrown Person takes them, only that the Quantity to be taken by them is, a Tea-spoonful of the Cordial to double that Quantity of Water.

*Where may be had.*

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